

METHODIST REVIEW

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ART. I.—REV. SAMUEL FOSTER UPHAM, D.D., LL.D.

ALTHOUGH aware of his severe illness, the going from us of Dr. Upham was to his numerous friends a surprise. They fondly hoped that his strong and vigorous constitution, under divine providence, would carry him through to health, and that he would be spared to the church for many years of usefulness in the maturity of his powers.

When the seminary year of 1904 closed he was to all appearance in his usual good health. He had that happy combination so valuable in life's work—a sound mind in a sound body. At the General Conference at Los Angeles his friends first perceived his failing health. On his return from Los Angeles he came for a few days to his home in Madison, during which time he preached in the Methodist church with his oldtime fervor. He then went with his family to Martha's Vineyard, where he was accustomed to spend his summers. He was president of the Cottage City Camp Meeting Association, and, in accordance with his custom for many years, he preached the opening sermon—which proved to be his last—with his accustomed power. Soon his sickness took an acute form, and the disease did not let go its grip until the end came. During the weary weeks and months he never gave up the expectation of returning to his loved work in Drew Theological Seminary. As the opening of the seminary year drew near he longed to get back to Madison. The journey was accomplished without injury, and his countenance beamed with pleasure as he looked again upon the scenes so precious to him. Days went on, with

alternating hope and anxiety on the part of those nearest to him, until the Master said, "It is enough; come up higher." It was Wednesday, October 5, 1904, about ten o'clock in the evening, when a summons came calling me to his home. On arriving in the room where I had visited him in the morning I supposed he had suffered a relapse. Sitting down by his side, I touched his brow, which was still warm, and said, "He is sleeping." The sad response came, from her whose life had been spent in holy fellowship with her husband, "He is dead." Although conscious that he was very ill, it had not occurred to me that this "strong staff and beautiful rod" on which we had leaned so long could be so soon broken. It is not the purpose of this paper to give a biography of Dr. Upham, or a critical estimate of his life and work, but a personal tribute. A brief sketch of my brother, colleague, and friend is all that may be attempted. His life was filled with manifold duties well performed, but the best estimate of his as of every other noble life, will be gained from the study of its harmony and completeness. Dr. Upham's career, while abundantly varied, was a unit animated by a great purpose. The point of view from which his career can be properly estimated is that of a preacher of the gospel. His thinking, his study, and his public relations can only be seen in their true perspective when viewed from this standpoint.

Dr. Upham had a rich inheritance in his ancestry. He bore a name of high repute in the annals of New England and in Methodist history, in which he had an honorable pride. The genealogical records of the family trace the name of Upham in this country back to 1640. Among his ancestry were many men of prominence in all the walks of life—in the state, the church, and in literature. The ministry was to him an hereditary possession as well as a divine call. Eminent Congregational clergymen were in the family, including Ralph Waldo Emerson. His father, the Rev. Frederick Upham, an honored member of the New England Southern Conference, lived to the advanced age of ninety-one years and six months. His mother, Deborah Bourne, was a descendant of the Rev. Richard Bourne, eminent as a Congregational clergyman. Thus his genealogy was a prophecy of the profession in which he won such eminence, and he preserved in his own person

the honorable traditions of his family. He was born in Duxbury, Massachusetts, May 19, 1834. His early years being spent in the environment of a minister's home, he grew up to manhood surrounded by most favorable religious and intellectual influences. From East Greenwich Academy he entered Wesleyan University, Middletown, Connecticut, graduating with honor in 1856. He was recognized at that time as a young man of unusual promise. He maintained a deep interest in the university, and from 1871 until his death he was a devoted member of its board of trustees. In 1856 he entered the Providence (now the New England Southern) Conference, and was stationed successively at Taunton, Massachusetts; Pawtucket, Rhode Island; New Bedford, Massachusetts; and Bristol, Rhode Island. In 1864 he was transferred to the New England Conference, in which he filled some of its most responsible appointments: Saint Paul's Church, Lowell; Hanover Street Church, Boston; Winthrop Street Church, Boston; Lynn Common Church, Lynn; Trinity Church, Springfield; and Grace Church, Boston. The remainder of his ministry was spent as a professor in Drew Theological Seminary, Madison, New Jersey.

Dr. Upham's ministry covered a period of nearly half a century. The ministry was congenial to him. As a preacher and a pastor it occupied his affections and was the key to his life. While in the pulpit, his throne of power, he was a master of assemblies, he won equal distinction and wide recognition for ability and success in the pastoral life. He preached with great acceptability on special occasions. He was equally at home at a revival service, a camp meeting, on occasions connected with educational institutions, and other matters of public interest; meeting the ideals of the plain, earnest people who rejoiced in the simplest gospel truth, and of those as well who were interested in more elaborate pulpit ministrations. His adaptation of himself to his audiences and to the varied situations which he faced was marvelous. He had a well-nigh unerring intuition of the tone and bearing of his audience. In his preaching he was thoughtful, energetic, and illustrative, frequently relating some fitting and appropriate incident of his own experience. And he loved to preach. He could not well enjoy a Sabbath without it. Had it been neces-

sary he might have sought places to preach, but whenever it was known that he was available the people were anxious to hear him. Throughout the length and breadth of our church extended his popularity, and from north, east, south, and west came invitations for him to officiate on general or special occasions. There was a uniqueness about his sermons which makes it somewhat difficult to analyze Dr. Upham as a preacher. They do not come under the ordinary rules of homiletics. It was the combination of qualities which constituted his success. He had a genius for public address and all the gifts of a public speaker—readiness, fluency, and the power to readily adapt his method of address to his hearers—and he had also an unyielding grasp on fundamental gospel truths, a clear vision of the vital elements of Christianity. He thus had the power that goes with strong and clear convictions. There was no uncertainty as to his meaning or his purpose. His subject lay on the surface, and his meaning was clearly defined and strongly expressed, following an orderly arrangement, a definite plan. Dr. Upham had no sympathy with sermons that took the form of essays or philosophical discussions; he regarded the pulpit as the place for the formal declaration of the gospel truth. Hence he arranged his thoughts in logical order, generally it was climactic, and closing with an earnest appeal to the congregation. When preparing a sermon he "had a line," to use one of his own phrases, and he followed that line with extreme precision. This habit also accounts for his great freedom in extemporary address, of which he was a master and for which he made careful and elaborate preparation. Down to the last he was extremely careful and very sensitive to the conditions under which he spoke. He left nothing to chance which could be avoided, and gave himself to most careful preparation for the service in which he was engaged. There was also in Dr. Upham's preaching a deep undertone of sympathy. It was not in the words he used, but it was in the man. His nature was sympathetic, and his sermons were the gushing forth of his heart. This characteristic was aided and manifested by his voice, which was melodious, well modulated, and frequently tender to a remarkable degree. And this description of Dr. Upham would not be complete without mention of the quiet humor which

flavored his preaching on many occasions. It was not ostentatious; it was almost unconscious on his part; it was so unaffected; it was so spontaneous.

Dr. Upham was eminent as a professor. He was elected professor of practical theology in Drew Theological Seminary, December 7, 1880. He entered upon this work, and delivered his first lecture, March 13, 1881; thus having served the seminary in this department for nearly twenty-four years, during which period his identification with the institution was complete. Its interests were always near his heart. His career as a student and as a pastor had admirably fitted him for the position he so long adorned. He realized the importance of the fullest preparation for the ministry, and devoted himself to his professorship with the consciousness that in doing so he was best promoting the interests of the church of God. Therefore the professorial life of Dr. Upham was congenial to his tastes and aspirations. The pastoral phases of ministerial duties, the minister among the people, the minister in the pulpit, all that pertained to the preparation and the delivery of the gospel message on the Sabbath, preparation for the public services, the substance of the preacher's message, with the various forms of Christian ritual, the prayer meeting, and young people's societies—in short, every part of the minister's work was emphasized in the class room. This was because his work was a joy to him, and to his students also because he imparted to them his spirit. His experience in the ministry had been so varied that he could draw upon it in the class room without limit. He was familiar with the best modes of conduct in the various departments of church work, and he held before his students constantly all the great objective points in the minister's life. His lectures were deeply interesting throughout the entire course. In the government of the church he took a profound interest. He believed that the Discipline should be thoroughly understood by the minister. He had himself studied it profoundly, and he expounded it so clearly to his classes that they were impressed with its importance, and when they went from the seminary into the active work they could administer the Discipline with a readiness which bore witness to the thoroughness of their training. The adaptation of his teach-

ing to the needs of the whole church was shown in the fact that his lectures were translated into the Japanese language and are used as a text-book in the training of students there for the work of the ministry. Characteristic of his professorial life was the wholeness of his work. To no specialty in his department did he confine himself. Further, he was never dull in the class room. While he did not fail to emphasize the deep philosophy of the preacher's work and of the government of the church, he was so picturesque in his descriptions and enlivened his lectures with such quaint incidents—and sometimes homely and practical applications—that he gripped the students and held them in hearty sympathy with him from beginning to end. A further characteristic was the benefit that came to his students from the breadth of his acquaintance with the church and its work. As he was reared in a Methodist atmosphere he knew and revered the traditions of the church, and later he became associated with those most deeply interested in its welfare. He knew ministers in every Conference and in every part of the country. He was a kind of Francis Asbury, traveling through the church, and thus he kept in hearty sympathy with all the movements of her various interests. Naturally he gained a fund of information that was exceedingly helpful to those under his instruction. But, undoubtedly, his most important qualification was his profound religious insight and his deep spiritual experience. His religion was to him a joyous life, with the glow of sunshine. He was heart and soul a Christian and a Methodist. His faith never failed him, sustaining him during his long illness and giving him the victory in the last struggle. His whole teaching was permeated with piety. His presidency of the seminary prayer meetings—indeed, his presence on all occasions when religious services were in progress—was exceedingly helpful and stimulating. He made a profound contribution to the religious life of the seminary and the church. By the hundreds of ministers and missionaries who have been under the instruction of Dr. Upham he, "being dead, yet speaketh."

More than a preacher and professor, perhaps, Dr. Upham may be considered a Methodist churchman. We may say he was a Methodist high churchman. The Methodist Episcopal Church

was his ideal of the true church. He believed its doctrines; he subscribed most heartily to its discipline. While he was in no sense narrow, and had a broad love for the ministers and members of all Christian churches, his heart was with his own church, and he devoted himself to its interests with unstinted energy. In all the General Conferences of which he was a member he took an important part and exerted a wide influence. In three successive General Conferences, including the last, he was chairman of the Committee on the Itinerancy, one of the most important in the work of that body, and over the committee he exerted a most beneficent influence. The questions which came before it were congenial to his thought, and he was thoroughly familiar with them. Though not a frequent speaker in the General Conference, he always spoke pertinently and was listened to with profound interest. Perhaps his most notable speech before the body was in connection with the "time limit." This matter was reported by the Committee on the Itinerancy, and, as chairman, it became his duty to present the case at the close of the debate. Strong and effective speeches had been delivered on both sides, and the matter seemed in the balance, when Dr. Upham came to the front and defended the report of the committee. He spoke with such force, tact, and wit that he carried conviction. Those who were present will agree that his speech was a very important, and in the view of many it was the decisive, contribution to the outcome of that important issue. His last public service was in connection with the committee on the new Hymnal. He was chairman of its northern section until it united with the committee from the Methodist Episcopal Church, South, and his interest in the work was intense. His associates in the faculty of the seminary recognized this, and it gave great joy to them and to his many friends everywhere, as it did to himself, to know that this last official duty committed to him by the church was completed. He was held in high esteem by his colleagues on the committee, and his suggestions were greatly appreciated. It was very fitting that one of the tunes, affixed to one of Charles Wesley's hymns which he so loved, bears his name.

Dr. Upham was a man admirably adapted to official service.

He occupied many important public positions with fidelity and success. He was at one time chaplain of the Massachusetts House of Representatives, a member of the Methodist Centennial Conference of 1884, on the Mission Board of the Methodist Episcopal Church, and for many years one of its representatives in the General Missionary Committee. He was president of the Missionary Society of the Seminary. He was a trustee of Wesleyan University and of Wilbraham Academy; he was a member of the Christian Commission and also secretary of the Committee on Constitutional Law, a member of the New England Society, and six times a member of the General Conference. This indicates his recognized ability for public service. His name was mentioned, and a multitude of his friends voted at several General Conferences, for his elevation to the Episcopal Board. They were fully convinced that in that position he would have rendered eminent service. He also received literary recognition—the degree of Doctor of Divinity from Mount Union College and the degree of Doctor of Laws from Hamline University, also the same degree of LL.D. from Wesleyan University. He was also a popular public lecturer and platform speaker. His lectures on practical theology were highly appreciated; those on the Methodist Fathers and Father Taylor were heard with delight in all parts of the country. No just estimate of Dr. Upham can be given which does not include his scholarly side. The tone of his mind was objective. That he was broadly read in his own department goes without saying. The literature on practical theology had always interested him, and its philosophical bearings were not overlooked in his work. He had the tastes and instincts of an historical scholar. His historical reading was broad and diversified. Methodist history and national history were especially interesting to him. He had a keen appreciation of historical events and the historical perspective. Events were not incidents merely, they were part of the intellectual and moral movement of the world. This was equally true of persons whom he met and about whom he read. Persons and events took their place in relation to the movements of which they formed a part and were combined by him in their proper positions and importance. His lectures and

sermons abounded in historical allusions, and his conversation was enlivened by them. Had his studies taken historical form he would have made valuable contributions to church history, especially to modern church history. This attitude of his mind gave flavor to his work in his own department. The scholarly and historical side of his life appeared in his own department in the treatment of the constitution of the church and the history of the Discipline. The development of the legislation of the church, thus taken historically, bore an important relation to the whole progress of the denomination and gave abundant room for research.

And Dr. Upham was one of the most charming of social companions. He was a delightful conversationalist. No company where cheer was enjoyed was dull when Dr. Upham was present. His quiet wit communicated pleasure to all, and his cheerful, genial spirit diffused itself. It was part of his nature to enjoy fellowship, and the circle of his friends was as large as his broad acquaintance. He had to an unusual degree the genius of friendship. It was a natural grace, not a supernatural gift. He did not need to acquire it, it came to him intuitively and was an important part of his life. He was not only ready but eager to serve his brethren. No subject that was interesting to them could fail to interest him, and often when he was to preach on the Sabbath he would leave home early on Saturday afternoon in order to have time for social converse with the pastor at his home. And he was interested in all religious questions. Attendance upon religious services was an enjoyment. He loved the prayer meeting, the hymns of praise, and all religious services. The heartiness with which he entered into the spirit of such occasions was inspiring. Patriotism also was a part of his life. His early ministry was in the heart of New England. He knew its history, almost every hamlet was familiar, and he would point out the historic spots with much enthusiasm. The stories of early New England Methodism gave a flavor to his thinking and his life. Plymouth Rock, near which he was born, never lost its fascination. These local attachments broadened as the years went by into a patriotic love for the whole country.

The relation of Dr. Upham to his colleagues in the faculty

was an ideal one. Their mutual affection and fellowship is now a cherished memory with all his associates. I may not enlarge upon the close personal friendship which we enjoyed for more than twenty-three years. Day by day, week by week, we were together in labor and social intercourse. The first time I saw him was when, shortly after his election, he came to visit the institution in order to acquaint himself with his duties. It was not long before I felt the charm of his presence. He was not only an associate but became as a brother, and that brotherly friendship never wavered or weakened.

Dr. Upham was married on April 15, 1857, to Miss Lucy Graves Smith, daughter of Norman Smith, Esq., a prominent resident of Middletown, Connecticut. Into the holy fellowship of that delightful home the pen of the writer may not intrude. In beautiful harmony with the ministerial traditions of the Upham family their three sons entered the ministry of the Methodist Episcopal Church. A few years before Dr. Upham's death his eldest son, Rev. Frederick Norman Upham, a brilliant and successful minister of the New England Conference, was called away by death from a career of unusual usefulness. There are those who think that the failing health of Dr. Upham began with the sadness of that hour. The two other sons, Rev. Frank Bourne Upham, D.D., and Rev. Walter H. Upham, survive to emulate the life and to carry forward the work of their honored father.

In the opening chapter of his "Hyperion," in describing the experiences of his hero in the bereavements through which he had passed, Longfellow says: "The setting of a great hope is like the setting of the sun. The brightness of life is gone, the shades of evening fall around us, and the world seems but a dim reflection —itself a broader shadow." In our Christian faith the setting sun of a human life is but the prelude of its rising again, ushering in an eternal day.

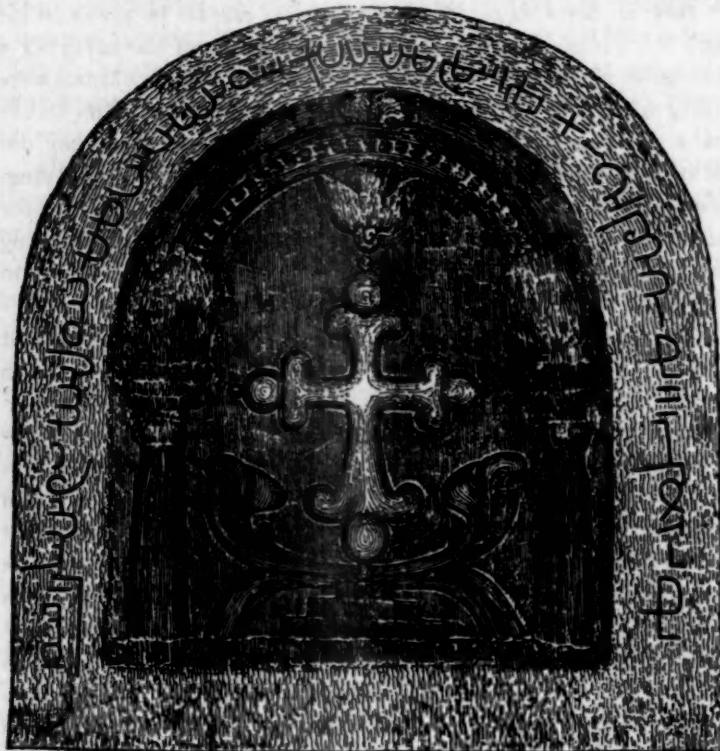
Henry A. Butz

ART. II.—THREE CRISES FOR INDIA

THERE have already been two occasions in the Christian era when the conversion of India and all Asia seemed imminent. God's set time to favor Zion, when the heathen should be given to his Son for an inheritance and the uttermost parts of the earth for a possession, came. The hour of victory struck. These nations were willing in the day of his power, but the chosen instruments failed. God's greatness poured round their incompleteness, but they did not receive it. From the dawning of the morning the nations staggered back into the blackness of night, and darkness covered the earth and gross darkness the people for centuries. The burning question now is whether our coöperation shall enable the Lord to arise upon Asia for the third time and his glory be seen upon her.

The greatest event in human history after the death of Christ was—its appropriate consequent—the conversion of the Roman empire, culminating in the time of Constantine. Thence flowed the conversion of the northern nations, the development of European and American civilization. God prepared the same victory for Syria, Persia, India, and all Africa. Jews went thither from the Pentecost burning with its divine fire. Syria, that first called the followers of Christ Christians, that sent out Paul and Barnabas on a three years' missionary tour, that gave us such illustrious men as Ignatius, Justin Martyr, Tatian—the author of the first Harmony of the Gospels—Eusebius, Jerome, and Sozomen, was a fruitful field. Persia, that had faith enough to send the wise men to greet the newborn Christ, had faith enough to receive him as a Saviour when the Mesopotamians returned from the Pentecost. Tradition asserts that the apostle Thomas gathered disciples in India, and modern research finds a large body of Christians called after his name. However that may be, it is certain that Pantæus, principal of the Christian College in Alexandria, was the first historical missionary to India. He found a copy of the gospel of Matthew said to have been brought by the apostle Bartholomew. Between A. D. 180 and A. D. 190 the Bishop of Alexandria received an appeal from a great body of Christians in India to send them a

missionary. We cannot pause on evidences, but it is altogether likely that India was farther advanced in the acceptance of the gospel than any part of Europe was before the conversion of Constantine. The Nestorians had so thoroughly Christianized Persia that Shahpoor II thought it necessary to stamp it out by perse-



THE OLDEST CHRISTIAN INSCRIPTION IN INDIA—SEVENTH CENTURY.

cution in A. D. 339. Forty years of desperate effort put an army of souls of the martyrs around the throne of God, but failed to accomplish the extirpation. The Nestorians carried the gospel into China, as the famous inscriptions of the Si-nganfu, with its conference roll of one hundred and twenty-eight preachers, so clearly disclose. Southern India has had many Pahlavi or Perso-Sassanian inscriptions like the one reproduced in this connection,

on which one sees the cross and the descending dove. This was discovered in 1547 and built into the wall behind the altar of the Church of the Great Mound, near Madras. Another, built into the church at Kottayam, is inscribed, "Let me not glory except in the cross of Jesus Christ." These belong to the seventh century. A bishop from India is reported to have been present at the Council of Nicaea, A. D. 325. The sixth century was a crisis in the history of the Christian church and the human race. All southern, central, and eastern Asia was within the reach, if not the grasp, of the Nestorian Church. But, alas! that church failed. Heroes, martyrs, died in vain, and the Son of God on the throne, expecting, looking out, until his enemies should be made his footstool, was disappointed. If he wept over Jerusalem and its million to be slain surely he might weep here over thousands of millions in the long centuries to follow. Here rose the Nestorian heresy. They made Christ to us God and man, but no God-man. There was no divine humiliation nor human exaltation. "Not liking to retain him as the God-man in their knowledge he gave them over to a reprobate mind." Small human thought tried to measure the infinite mysteries of God and failed. Neither could men claim the almighty help of a divine Christ to aid them in their mighty task of converting a world, nor could Christ bless a theology that dishonored him. They discrowned themselves of their glory, and Samson was shorn of his strength. Then not only a few tribes turned back from the borders of the glorious Promised Land, but all Asia was sent back into the wilderness, if not into Egypt itself. Not forty, but a thousand, years drag slowly by. What dolorous and accursed ages! What limitless ravages and sounds of war where the angel of peace was meant to be! But the hour of opportunity strikes again for Asia. Once more they come to the Promised Land. Will they now go over?

In 1542 Xavier came to India. He brought zeal, courage, heroism enough to possess the whole land. The great Mogul emperors asked for Christian instructors. Akbar the Great welcomed them to the discussions in the royal palace. The hour was propitious. The people were willing in the day of God's power. The all-conquering Kublai Khan, of China, wished to study Chris-

tianity. He sent an embassy all the way to Rome asking for one hundred intelligent men, acquainted with the Seven Arts, well qualified to show that the law of Christ was best, that all other religions were false, saying that if they would prove this he and all under him would become Christians and the church's liege men. He was another Constantine, with an empire broader than that of Rome. Once more the cross blazed in the eastern sky with the legend, "In this sign conquer." What was the result of this embassy? Anxiously we ask, for the fate of Asia was in the answer. When the messengers arrived from traversing a continent Clement IV had just died. Factions and squabbles had run rampant for three years when Gregory was elected Pope, in 1271. He at length sent two friars (not a hundred), and they deserted the returning embassy at Port Lagos, in the Levant, and the embassy returned to Kublai Khan with no hundred men: with nothing but a vial of holy oil, mere grease, from the Sepulcher. O perfidy immeasurable! recreancy to Christ without name! Then all China, and all that its conquering arms were covering, sank into night for centuries. What in India? There was palmed off on it a theory of sacramental salvation, an efficacy of works, with the great might of a present God on human hearts left out; but, worse than all, temporal power was sought, schemed for, and the eternal kingdom of God sold for a potter's field in which to bury all man's hope of eternal life. For this Christianity became a disguised form of Brahmanism in India, and of Buddhism in China, that people might be deluded into accepting it. That church bears the brand-marks of Buddhism yet in all parts of the world. It gets thence its abominable doctrine of Purgatory and deliverance therefrom by the payment of money, and it justifies its assumption of heathen doctrines and practices by the tenet that the end justifies the means. The Portuguese, coming just about the time Columbus discovered America, did no better. John III of Portugal, on the 10th of November, 1545, gave Xavier permission to introduce the damnable methods of the Inquisition into Goa to enforce the acceptance of one ritualistic system for another. It continued its accursed work until abolished by British influence in 1816. The French did no better, though they held the West of India from 1500 to 1600, for they all had the same

travesty of religion. There is little sign of their presence here, except five hundred thousand people of mixed blood. Once more Lucifer, son of the morning, fell into utter night and dragged a third of the earth with him. O gigantic apostasy! recreancy impossible to be repeated! Half a world sacrificed to the accursed lust for temporal power! The tiara is a triple crown, large at the bottom, which represents civil power, small at the top, which represents spiritual power, and, alas! based on the temporal. This cannot be the kingdom of God.

The weary centuries drag by, but in them all the way is being once more prepared for the Lord to take possession of his own. How is it being done? Just as it was before. God chooses the best way the first time. He duplicates his movements that men wise in observing may discern the signs of the times. How did he prepare before? He gave Kublai Khan dominion from the China Sea to the Straits of Malacca on the south, and to the border of Europe on the west. Travel in that vast region was more free and safe than it is to-day. Just so God gave the Roman empire dominion over part of three continents, and the apostles could go everywhere preaching the Word. We lift up our eyes and see the same sign for India. The cross of Saint George flies from Himalaya peaks for flagstaffs and has dominion from sea to sea. Travel is as safe for missionaries, men or women, as it was for Paul in the days of the Roman empire. We cannot fail to discern the signs of the times; cannot fail to read God's handwriting on the earth as well as in the sky. This is the hour when the command has gone forth, "Go forward!" Happy the people that can hear and understand, and, understanding, obey. This is our hour for the conversion of India. How shall it be done? First, we will avoid the colossal mistakes of those going before. We look at these millions and say, "Who is sufficient for these things?" We know that all our sufficiency is of God. "Not by might, nor by an army, but by my spirit, saith the Lord." Unitarians have never done anything toward the conversion of the world. They play at salvation as amateurs and dilettanti only. We must remember that there is none other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ. He is Lord of all. We

will avoid the mistake of the Romanist. Our King is not king by intrigue, by robbing the poor, by selling indulgences to sin, by keeping the world in ignorance, by the unnamable horrors of the Inquisition. On trial for his life he says, "My kingdom is not from *this world*." He is King of kings by illumination, by inspiration, by sanctification and glorification. He comes not to be ministered unto but to minister, and to give his life a ransom for the world. Service is the keynote of all missionary effort. We send out our legions expecting them to fall at the front. The glorious army of martyrs is not wholly made out of men bound, crucified, stoned, and sawn asunder. There are many whose martyrdom is lifelong; they are content that the servant is like his Lord. The dens and caves of the earth, the frozen ends of the world, the malarial jungles of the tropics, make men of whom this world is not worthy. They do greater works than healing the sick and giving sight to the blind. What an apostolic succession there is through the ages! Not a tactful succession from men, but

"From Christ they all their gifts derive
And, fed by Christ, their graces live.
So shall the bright succession run
Through all the courses of the sun;
While unborn churches, by their care,
Shall rise and flourish large and fair."

Positively—we will follow the methods of the King.

1. He came doing three things: healing the sick, enlarging the mind, re-creating the heart. God is the creator of the whole man, and man needed a whole salvation. Physical life had run down from the original endowment to an average of eighteen years. Mind had deteriorated to a lower degree. It was the prey of the most stupid superstitions. Natural phenomena that were meant to be an inspiration to worship became a terror. The very thought of God, that should exalt a soul sublimely, was turned into degradation by the deification of passions and lusts. In his spiritual nature man was at his worst. There was a little physical life left, barely enough to propagate the species, but in his spiritual nature he was dead in trespasses and sins; by nature a child of wrath, nothing short of a re-creation would do. So he comes heal-

ing the sick. As one reads the record it almost seems as if that were the main purpose of his mission:

"At evening, ere the sun was set,
What multitudes around him lay;
O with what various pains they met,
O with what joy they went away!"

But the main purpose of this power over diseases was to credential him as a messenger of God and give occasion to develop faith in him. His question, "Believest thou that I am able to do this?" followed by a "Yea, Lord," was the occasion of a great spiritual illumination. He said to the disciples of John, asking if he were the long-expected Messiah, "Tell him what you see: the lame walk, the blind see, the poor have the gospel preached unto them. The works that I do, they bear witness that I am the Son of God." So any true church of his, coming in his spirit to carry on his mission of saving the world, will come with tender ministries to the sick, halt, blind, palsied, and lepers. There will be hospitals and dispensaries, doctors and nurses, surgeons and clinics. Virulent diseases will be stamped out or mitigated. This mercy will be extended to the beasts of burden, and the cattle of a kingdom will be made immune of diseases as far as possible. The average of human life may be carried up from twenty years to forty-five. Then men will feel in their bodies that such a ministry is divine. A religion so expressing itself must be worthy of a good God's bringing to his needy children.

2. Christ came bringing new ideas. The favorite form of address to him was, "Rabbi;" "Thou art a teacher come from God." His followers were disciples, learners, pupils. If we were to enumerate the great ideas that Christ brought into the world there would seem to be but little else. Virtue went out of him as electricity from a storage battery. So did ideas. He kept his auditors in a perpetual state of marvel. They said, "Never spake man like this man." The world by its wisdom knew not God, but the Son declared him: his fatherhood, spirituality, accessibility, man's brotherhood, responsibility, the worth of womanhood and childhood, the reality of immortality. Take out his teaching, and the sun is blotted out of our mental sky. So the church that comes

in his name to complete his work must seek the intellectual uplift of the people. It must have schools, papers, books. It must brood over the chaos of pagan night and say, "Let there be light." There must be a sunrise wherever the Sun of righteousness comes, and mind must be emancipated from degrading superstitions, from heathen rites, from the prostration to idols—that are nothing in the world—of the mind that was meant for dominion. So it is. The Christian nations are the only ones that make an advance in arts, sciences, inventions; into thinking God's thoughts after him. Whatever they have received they are bound to give. Hence schools, inventions, machinery, fruits, grains, all kinds of foods, clothes, and houses are among the gifts of the missionary to needy peoples.

3. But especially the Model Missionary came to reapply the power that originally made man in the image of God. Man had lost that image and it needed to be re-created, but as a preliminary step there were sins to be forgiven. How freely Christ dispensed that infinite pardoning grace! As a necessary consequence, the damage sin had done had swift repair. It was all included in the word, "Thy sins are forgiven thee." After that there was no need to say to the paralytic, "Be made whole," but simply to ask him to use his restored powers: "Take up thy bed and walk." To all who received him "to them gave he power to become the sons of God." The church that follows his lead will make sure, first and last of all, that this re-creation of the lost image is the one thing to be sought. There are diseases we cannot cure, there are depths of mental darkness we cannot illumine even when the patient or pupil works with us, but there is no soul so dead in trespasses and sins that it cannot be made alive by the power of God. This is the one department where the means of cure over-pass the direst disease. "Where sin abounds" ever so much "grace doth much more abound." This point, then, being the Redan of our attack, how shall we go about it?

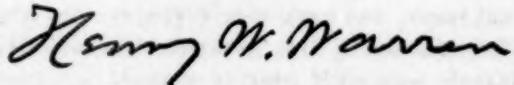
As the Master did: (a) Notice especially that he did his work on individuals. We need only mention Andrew, Philip, the woman at the well, Nicodemus, the dying thief, Peter after the resurrection, Saul on his way to Damascus, etc., to illustrate this. To be

sure, there were multitudes, but they too often sought him because they did eat the loaves and were filled. (b) We notice next that he did his work largely among the lowly, humble, and despised people. "Not many wise after the flesh, not many mighty, not many noble, were called." He chose the foolish in the estimation of the world, the weak and base. He was open to the charge of receiving publicans and sinners, and he gloried in it. This is a lesson to workers in India. It is among the lowest caste people and pariahs that men are to be found to uplift India. The whole principle of nation-building is, "He bindeth up the broken-hearted, he lifteth up the meek, he bringeth in the outcasts." (c) He set others to work. His word to the helped was, "Go, tell." An indigenous native ministry is to be sought. Even the Lord, from another sphere, conducting an extraneous ministry, soon left it to an indigenous one. (d) He magnified the worth of personal experience. "One thing I know, that, whereas I was blind, now I see," was worth weeks of Pharisaic speculation. One Lollard who knew the worth of the Word could help the boy who followed the plow in England to know more of the power of the Bible than the highest ecclesiastics. (e) Lastly, Christ magnified a dispensation presided over, conducted, and inspired by the present Holy Ghost as more expedient for the world than one directed by himself, limited in time and space to his bodily presence. In that dispensation we live; under these principles of divine order we work. The result cannot be doubted.

Having seen the way of the Lord prepared, clearly discerning the principles by which banners of triumph now go forward, take a glance at our relation thereto:

In 1856 the preacher who first-stirred my young mind to the actualities of a preached gospel was sent to India to begin a mission that was proposed to be confined to the single province of Oudh. The great mutiny of 1858 wiped out all his work, burned his house and books, and came near wiping out the whole missionary force. Notwithstanding this disastrous setback we have come to the fiftieth year with triumph enough to make us blow loud the trumpets of jubilee and set ourselves to larger plans and more heroic endeavors. We have nine Conferences, one hundred and

eight missionaries, one hundred and fifty unmarried lady missionaries, one hundred and fifty ordained native preachers, four thousand three hundred and twenty other native workers, one hundred and fifty thousand native Christians, and more than one hundred and fifty thousand more impatiently waiting to be baptized and trained. We have forty-three thousand youth in our Christian schools who are being prepared to be leaders of thought and action in this sixth of the human race. We began in the province of Oudh, about as large as the state of Indiana. Now the area of India, as large as the United States east of the Rockies, waits to welcome our coming. Yes, all Burma and the isles of the sea—Sumatra, Java, Borneo, and the thousand of the Philippines—wait for us. They all stretch out their hands unto God and ask for our coming. Kublai Khan sent for one hundred missionaries. Akbar the Great tried to induce them to come to his royal court. The call is now far greater. We could put a hundred workers in the field in a month. We denounce the apathy of those to whom these first calls were addressed. There is nothing whatever known of the geography, history, or politics of Meroz. That it came not to the help of the Lord, to the help of the Lord against the mighty, was enough to draw the veil of oblivion over its whole existence. History repeats itself because it is all under the same administration. Opportunity means duty, and duty means responsibility. We need more Macedonians, who first gave themselves to the Lord and to his apostle Paul in holy brotherhood, and then voluntarily, according to their ability, yea, and above their powers, gave, with much entreaty, imploring of Paul the privilege and the fellowship of contributing to the saints. If the race of spiritual Macedonians be continued we can meet all the possibilities of this third crisis in India, which the Lord in his march along the ages has laid upon the conscience and heart of his church.

A handwritten signature in cursive script, appearing to read "Henry W. Warren".

ART. III.—THE NEW HYMNAL—HYMNS AND MUSIC

THE list of members of the Commission which compiled the Hymnal of 1878 contained my name as chairman of the New York section, consequently I could not fail to be especially interested in the new Hymnal adopted by the Methodist Episcopal Church and the Methodist Episcopal Church, South.

The history of the production of our successive Hymnals reveals the evolution of the denomination. In 1773 a Hymnal was published at Bristol, England, by John Wesley, divided into three books: first, "Hymns and Spiritual Songs;" second, "Psalms and Hymns;" third, "Redemption Hymns." Of this book the sixteenth edition was reprinted by Isaac Collins in Burlington, New Jersey, in 1784. The Methodist Episcopal Church, organized in that year, adopted Wesley's "Book of Common Prayer" slightly abridged and modified, and also the collection of Psalms and Hymns therewith bound up. The Book of Common Prayer not being generally received by American Methodists was soon laid aside, and with it the collection of Psalms and Hymns. A copy of The Pocket Hymn Book of the ninth edition, which was published in Philadelphia in 1788, is still accessible. It contains two hundred and fifty hymns, and it is generally assumed that the first edition was probably printed about eighteen months after the organization of the church. At that time the majority of the people of the congregations in many parts of the country had no hymn books; the hymns were read by the minister, line by line, and sung immediately after such reading. In 1802 Ezekiel Cooper, the head of the Book Concern, copyrighted an edition of this Hymnal, revised and improved, containing three hundred and twenty hymns. To this Bishop Asbury added a supplement in 1808, the supplement being larger than that to which it was added, for it contained three hundred and thirty-seven hymns, and the whole was published in two books. In 1820 Nathan Bangs, the intellectual man-of-all-work of early American Methodism, revised the collection of 1808. Sixteen years later a supplement was added, and it was then "revised and improved," supplemented, and revised again and supplemented again in 1836. This is the

Hymn Book which the General Conference of 1848 appointed a Committee "to carefully revise and also to judiciously multiply the number of hymns therein." In order to make this the standard Hymn Book of Methodism it was approved by the Book Committee, the editors of the Book Concern, and finally by the bishops, who commended it to the church in May, 1849. Of all cautious compositions that this world ever saw, the recommendation of this book by the bishops is entitled to the palm: "Although we reluctantly part with some of the familiar hymns of the old book, and though, perhaps, in the judgment of some, they have not, in every instance, been substituted by hymns of greater merit, yet we can confidently approve this revised copy; and we do most cordially recommend it as a greatly improved and standard edition of the Methodist Hymn Book." The Methodist Episcopal Church, South, established in 1845, began with the Hymnal then in use; in 1896 this was revised and enlarged. The new Hymnal is the eighth to be used by the Methodist Episcopal Church. The book of 1849 superseded one which was used twenty-three years. The new Hymnal supersedes a collection which has been used twenty-seven years.

The production of a new Hymn Book is a work of equal delicacy and difficulty, although the difficulty is not wholly in the delicacy. The first problem is, "What hymns should be retained?" The answer to the first makes possible a correct answer to the second in importance, which is undoubtedly, "What hymns should be omitted?" One or more members of any commission might see no reason for retaining certain hymns much beloved by others, and would contend earnestly against the omitting of some valued lightly or greatly disliked by others. After this is settled, another problem of moment demands consideration: "What hymns are there in the book to be revised, which, though passable, may be spared if something better can be found to take their place?" The Commission which has compiled the new Hymnal had all these questions accentuated, not alone by the fact that the Hymnal to be created was to be much shorter, but by the fact that it must be satisfactory to two self-sufficient denominations. Of course the communications to the Committee were nearly double what they would have been had only one denomination been involved.

Probably that which took place in preparing the former Hymnal occurred in this body: debates arose and continued for hours on a single hymn or part of a hymn, not only as to whether it should remain, but whether a revision of the text should be made. The same is true of new hymns. These must be discussed with reference to their author, their previous use, or nonuse, and their relation to all other hymns which it is proposed either to retain or omit. So soon as the former Hymnal was put before the church it became a sign of contention. No opportunity was given to test the hymns by use or the tunes by hearing them before the dew of commendation and the hail of adverse criticism descended upon it. The great majority commended the book, but a minority always attacked it. Some said it was too "advanced," others affirmed that it admitted hymns written by Unitarians, Roman Catholics, etc., and a few pointed out that excellent tunes had been omitted and their place supplied with those that were not satisfactory. In every part of the church some hymns were popular that were not so elsewhere. The same was true of various tunes. The members of the Commission defended themselves to the best of their ability, but one at least determined that if he should see another revision and had any criticisms to offer he would defer them for at least four months after the Hymnal should be placed on sale. The present Hymnal has been received without serious published criticism in the denominational papers. By "common consent," as is said in "parliamentary bodies," the book has either been praised without stint or described without criticism; in one instance it is said to "be the best the church has ever had." The present writer considers that when a book is adopted by two denominations, so signal an event justifies its existence, and that every one who can comprehend the significance of such adoption should look upon the fact with gratitude to Almighty God, and upon the cause (the Hymnal) with genuine respect and affection.

The METHODIST REVIEW is preëminently qualified to place before the church a calm, though critical, estimate, without directing the attention of the majority of the members of the congregations at large to any strictures. It is read by several thousand pastors, and laymen who have the discrimination to subscribe

for it are presumably among the best qualified to place a proper estimate upon the Hymnal and upon any discussions to which it may give rise. The *METHODIST REVIEW* for September-October, besides very much matter of decided interest, contained two articles relating to the new Methodist Hymnal. The first was by Professor C. T. Winchester, chief of the department of English Literature in Wesleyan University. This dealt exclusively with the hymns; the second was by Professor Karl P. Harrington, of Wesleyan University, treating the music only. The author of the first article is an influential member of the Commission which prepared the Hymnal; the writer of the second, one of the two musical editors. In Professor Winchester's article are certain statements of universal and permanent interest and application, and others relating particularly to the new Hymnal. As I shall refer to some of them they are here quoted:

1. "It may, at least, be laid down as a rule that no hymn is deserving of admission to a church Hymnal unless it can stand on its own merits as poetry and bear the test of reading aloud without music. . . . Nothing so surely detects limp, inane, or sentimental verse as to read it carefully aloud."
2. "A good hymn, though it ought to read well, *must* sing well; that is its first condition of existence."
3. "One is inclined to protest against the ruthless chopping down of hymns to suit the laziness of choir, congregation, or minister. If the hymn be a good one it will do the congregation no harm to sing, on occasion, six or even eight stanzas."
4. "The thought of any poetry that is to be sung must be either already familiar or so simple as to be immediately apprehended. It may be sublime; it *cannot* be abstruse or involved."
5. "It may be said with confidence that nothing merely commonplace or trivial has been admitted; nothing, it is believed, unworthy the usage of an evangelical church."
6. "But the most of the large number omitted were made up of pious pedestrian verse that had never made any strong appeal to the church or become endeared by frequent usage. We believe that few, if any, of them will be generally missed."
7. "Probably the verdict of an impartial critic will be that, both in what they have excluded and in what they have admitted, the Commission have been over cautious rather than over radical."
8. "When, some thirty years ago, the Hymnal of the Methodist Episcopal Church was revised, the editors inserted many hymns new to Methodist usage. It is significant that of these new hymns then adopted the two that have proved most popular—at least within the observation of the present writer—were written, the one by a devout Roman Catholic, Father Faber's

"Faith of our fathers, living still,"

and the other by a devout Quaker, the stanzas from Whittier's "Our Master," beginning,

"We may not climb the heavenly steeps."

9. "Doubtless, also, by the two-thirds vote of the Commission, some new ones were admitted that will not prove worthy, after the test of usage, of the place accorded them."

10. "This lyric [Crossing the Bar] is included in the new Hymnal; but *it is very doubtful whether it has any right there.* . . . A song may, as the proverb has it, turn out a sermon; but a sermon, though never so short, cannot turn out a song."

11. "Probably not a single member of the Commission is entirely content with the finished book."

Of the above list of the dicta of Professor Winchester I fully approve Nos. 1, 2, 3, and 4, and shall use them in testing the Hymnal. As in No. 10 he has criticised the admission of "Crossing the Bar," and in No. 11 he frankly states that probably not a single member of the Commission is entirely content with the finished book, he places any writer who shall come after him at his ease. Having felt a similar embarrassment, I fully sympathize with each member of the Commission. The same method, of requiring a vote of two-thirds to omit and the same vote to retain or admit, prevailed in the formation of the Hymnal of 1878. A number of hymns which I would have preferred to retain were omitted, and a larger number admitted which I endeavored to exclude; but the Commission consisted of men representing all parts of the church. In many cases the result was a compromise. Being familiar with both the old Hymnals, and having read every page of the new, I am glad to be able to say that, in my judgment, for the two churches, the new Hymnal is superior to any which might have been produced by one member of any Hymnal Commission or by any small committee. As a whole it is honorable to the editors and to the Commission, and needs no apology or defense; but there are some peculiarities which excite wonder, and in specifying them I shall hope to be regarded as puzzled rather than as seeking materials for animadversion.

Professor Winchester thinks that "Faith of our fathers" and "We may not climb the heavenly steeps" are the most popular, so

far as he can judge, of the new hymns introduced into the Hymnal of 1878. Of the *new* hymns to which he refers the Hymnal of 1905 has retained the large proportion of one hundred and sixty-four—a gratifying indorsement of that book. In thinking the two mentioned to be the most popular he cou'd hardly have had before his mind

"Abide with me! Fast falls the eventide,"
"Just as I am, without one plea,"
"Lead, kindly Light, amid the encircling gloom,"
"My country, 'tis of thee,"
"Holy, holy, holy, Lord God Almighty,"
"Onward, Christian soldier,"
"There's a wideness in God's mercy,"

or

"How firm a foundation, ye saints of the Lord."

The two that Professor Winchester considers so popular are deservedly so, but some of the others here mentioned are sung much more frequently than either of those. Among the "new hymns" of 1878 are

"Again as evening shadows fall,"
"I heard the voice of Jesus say, Come unto me and rest,"
"In the cross of Christ I glory;"

also

"Jerusalem the golden,"
"Jesus, I my cross have taken,"
"O happy day that fixed my choice,"
"O where are kings and empires now,"
"One more day's work for Jesus,"
"One sweetly solemn thought,"

and

"Stand up, stand up for Jesus."

THE HYMNS OMITTED.—After meditating upon the hymns omitted I find less than twenty that I would have retained; but the omission of some of these I can but think a serious mistake. Hymn No. 35, "Father of heaven, whose love profound," is a majestic hymn of praise to the Trinity, and an inspiring description of the chief distinguishing characteristics of the participation of the Father, the Son, and the Holy Ghost in the work of salvation. It is unique in this respect, and its omission is to be regretted. In the omission of Hymn No. 812—

"The Saviour, when to heaven he rose,
In splendid triumph o'er his foes,
Scattered his gifts on men below,
And still his royal bounties flow.

"Hence sprang the apostles' honored name,
Sacred beyond heroic fame:
In humbler forms, before our eyes,
Pastors and teachers hence arise.

"From Christ they all their gifts derive,
And, fed by Christ, their graces live;
While guarded by his mighty hand,
'Midst all the rage of hell they stand.

"So shall the bright succession run
Through all the courses of the sun;
While unborn churches, by their care,
Shall rise and flourish large and fair.

"Jesus, now teach our hearts to know
The spring whence all these blessings flow;
Pastors and people shout thy praise,
Through the long round of endless days"—

the church is deprived of one of the noblest hymns Doddridge ever wrote; read or sung at the opening or close of Conferences, or when a sermon is preached upon the ministry of the gospel, or at the beginning of a pastorate, or at a farewell meeting of missionaries, it has no superior; in comparison with No. 224 in the new Hymnal, introduced for the first time, by the same author, on the same subject, the latter seems feeble. No. 184,

"To us a Child of hope is born,
To us a Son is given,"

has always been very popular in the church. I can conceive no reason why it was omitted except, perhaps, that two of the stanzas apply to Christ the words of Isaiah,

"The Wonderful, the Counselor,
The mighty Lord of heaven,"

and some modern commentators deny that those terms were spoken of Christ.

One of the most remarkable omissions is No. 441:

"Chief of sinners though I be,
Jesus shed his blood for me;"

No. 658, by Sir Robert Grant, the author of so many fine hymns, is one of the most beautiful and fitting for the comforting of the aged, especially those who are no longer able to visit the house of God. Either the reading of it or the singing of it by persons of taste, feeling, and skill is a great blessing to pious souls, and it has been the means of the conversion of not a few who have heard it and have been melted into contrition as they felt that they could not respond to the second and third stanzas. It may have been omitted because it did not seem at first glance suited to a public congregation. This, however, is an error. To be used when the sermon is preached to the aged, or when the consolations of religion in old age is the topic, it is most appropriate:

"Thy mercy heard my infant prayer;
Thy love, with all a mother's care,
Sustained my childish days:
Thy goodness watched my ripening youth,
And formed my heart to love thy truth,
And filled my lips with praise.

"And now, in age and grief, thy name
Doth still my languid heart inflame,
And bow my faltering knee:
O yet this bosom feels the fire;
This trembling hand and drooping lyre
Have yet a strain for thee!

"Yes; broken, tuneless, still, O Lord,
This voice, transported, shall record
Thy goodness, tried so long;
Till, sinking slow, with calm decay,
Its feeble murmurs melt away
Into a seraph's song."

No. 914 was made famous by Bishop McCabe when he was connected with the Church Extension Society. The words and the music, the tune of Newbold, were printed in leaflets and distributed through the audience, and I have never heard congregations participate more generally and fervently than in singing this hymn. In ordinary pastoral work I have known it to be used in many churches, and both the reading and the singing of it have contributed much to the service. Why it was omitted defies even conjecture:

"Light of the lonely pilgrim's heart,
 Star of the coming day,
 Arise, and with thy morning beams
 Chase all our griefs away!

"Come, blessed Lord, let every shore
 And answering island sing
 The praises of thy royal name,
 And own thee as their King.

"Bid the whole earth, responsive now
 To the bright world above,
 Break forth in sweetest strains of joy,
 In memory of thy love.

"Jesus, thy fair creation groans,
 The air, the earth, the sea,
 In unison with all our hearts,
 And calls aloud for thee.

"Thine was the cross, with all its fruits
 Of grace and peace divine:
 Be thine the crown of glory now,
 The palm of victory thine!"

I am sorry to see Mrs. Emily H. Miller's hymn, No. 862, depart:

"Enter thy temple, glorious King!
 And write thy name upon its shrine."

It is an excellent hymn for the dedication of churches, and much superior to the hymn of Doddridge, No. 663, in the new Hymnal. No. 858, which has been used in the dedication of many churches, particularly the Saint John's Church in Brooklyn, when Thomas Sewall, an almost unparalleled reader and speaker, read it so as to produce an impression never to be effaced from the memories of those who heard it, is laid aside:

"Lord of hosts! to thee we raise
 Here a house of prayer and praise:
 Thou thy people's hearts prepare,
 Here to meet for praise and prayer.

"Let the living here be fed
 With thy word, the heavenly bread:
 Here, in hope of glory blest,
 May the dead be laid to rest.

"Here to thee a temple stand,
While the sea shall gird the land:
Here reveal thy mercy sure,
While the sun and moon endure.

"Hallelujah! earth and sky
To the joyful sound reply:
Hallelujah! hence ascend
Prayer and praise till time shall end."

No. 1040,

"Lo! round the throne, a glorious band,
The saints in countless myriads stand."

sung to the tune of Park Street, has always been a stirring Sabbath morning or evening hymn in various parts of the church. It is valuable because even an unskilled reader will be borne along by the rhythm if he pays the least attention to the punctuation, and the hymn itself will promote the confidence and the spirit of divine worship. One of the best among hymns that have had any vogue, suited to sermons upon the Scriptures or to any congregation at any general service, disappears. It is No. 294:

"Now let my soul, eternal King,
To thee its grateful tribute bring;
My knee with humble homage bow;
My tongue perform its solemn vow.

"All nature sings thy boundless love,
In worlds below and worlds above;
But in thy blessed word I trace
Diviner wonders of thy grace.

"There, what delightful truths I read!
There, I behold the Saviour bleed:
His name salutes my listening ear,
Revives my heart and checks my fear.

"There Jesus bids my sorrows cease,
And gives my laboring conscience peace;
He lifts my grateful thoughts on high,
And points to mansions in the sky.

"For love like this, O let my song,
Through endless years, thy praise prolong;
Let distant climes thy name adore,
Till time and nature are no more."

The number of hymns under the department of The Holy Scriptures is very small, and not more than two are comparable in scope and stateliness with this hymn. No. 630, a hymn written by Sir J. E. Smith, which at the close of an evening service, preceded by a sermon and prayer leading to it, contains more of the balm of consolation and unites the Father and the Son in nature and in grace more distinctly and impressively than almost any other hymn, departs from the active hymnology of the Methodist Episcopal Church. It is especially valuable because of the declaration in the second couplet of the third stanza:

"When Power divine, in mortal form,
Hushed with a word the raging storm,
In soothing accents Jesus said,
'Lo! it is I; be not afraid.'

"So when in silence nature sleeps,
And lonely watch the mourner keeps,
One thought shall every pang remove,—
Trust, feeble man, thy Maker's love.

"God calms the tumult and the storm;
He rules the seraph and the worm:
No creature is by him forgot
Of those who know, or know him not.

"And when the last dread hour is come,
And shuddering nature waits her doom,
This voice shall wake the pious dead,
'Lo! it is I; be not afraid.'"

Having witnessed the power of this hymn to console, to encourage, to comfort, and to reach the hearts of skeptics, I regret the loss of this more than any other. Some minor infelicities incident to all works of the kind occur. In Mrs. Stowe's "Still, still with Thee" appears "still to Thee." Many errors in punctuation which break the thought need attention. In Faber's "My God, how wonderful thou art," the last stanza has a comma after lie and another after the first gaze, in "gaze and gaze on thee," which breaks the thought. Errors of this kind are numerous. In "Glorious things of thee are spoken" the proper close is omitted, and the first lines of the first stanza repeated, which is incongruous. The last stanza of No. 366 is repeated as the last stanza of No. 377. A serious

error in Mrs. Browning's hymn, No. 504, the line "In woe, that while to drowning tears," *to* is left out and *the* inserted.

THE NEW HYMNS.—Turning from omissions to admissions, among many worthy of the highest commendation there are a few that seem unsuited to such a goodly company. No. 654, a missionary hymn, consists of six stanzas and a refrain of four lines. It is entirely didactic, without one poetic simile, one aspiration, prayer, or expression of praise. It might be used with some effect by a serious-minded youth as a declamation, but it is out of place where it is. In hymn No. 634 there are thirty-one repetitions of the sentence, "Tell it out;" but there is not a prayer, an ascription of praise, or an aspiration in the entire hymn. On a dull summer afternoon, when the Sabbath school children are sleepy or restless, it may serve a useful purpose. It will have admirers, but for the services of the sanctuary it is hardly fitted. However, Miss Frances Ridley Havergal was so loved and wrote such beautiful compositions in prose and verse that almost anything of hers would be expected to have a right of way. No. 76 expresses an inspiring thought, but is archaic in style and lacks dignity. The third and the last stanzas are the most open to this criticism, but no stanza is worthy the theme. Adelaide Procter's hymn, No. 29, as a whole seems to come under Professor Winchester's "pious pedestrian prose" and is not suited for congregational singing. Why Hymn No. 130 was inserted I cannot imagine. It is hardly equal to the average of poems offered to religious journals, and is superfluous in a selection which contains "What a Friend we have in Jesus." The conception in Hymn No. 122 is strained, and the composition, apart from the refrain, has for a congregation no grasping or stirring power.

Some hymns are most appreciated on one reading; others reveal their charms in familiar association. Neither the first nor the fifth reading reveals anything justifying the place of No. 284 in the new Hymnal. It consists of seven stanzas, ten syllables to the line, all of which are bald prose. The new Hymnal contains twelve hymns of Bonar, and most of them are justly popular and useful, but No. 509 contains no less than fifty lines in five stanzas. It is a prayer for twenty-two classes of persons. In length it is

equal to twelve stanzas of long or common meter. It may be a poem but it is not a hymn, and it cannot be congregationally sung without losing, in its inventory of cases, any influence it might have if silently read. Elizabeth Barrett Browning's reputation as a poet is not explained by the two hymns of hers in the new Hymnal. No. 504 begins,

"Since without Thee we do no good,
And with thee do no ill,
Abide with us in weal and woe,
In action and in will;"

The third stanza is,

"In woe, that while to drowning tears
Our hearts their joys resign,
We may remember who can turn
Such water into wine;"

The last stanza is,

"Abide with us, abide with us,
While flesh and soul agree;
And when our flesh is only dust,
Abide our souls with thee."

I refer No. 541 to the consideration of the reader, estimating it as a hymn to be sung by a congregation.

Among the "Occasional Pieces" the following appears:

"Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him,
The thorn-tree had a mind to him,
When into the woods he came.

"Out of the woods my Master went,
And he was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him last,
From under the trees they drew him last,
'Twas on a tree they slew him last,
When out of the woods he came."

As a weird "meditation" or a "folk-lore" song it may be interesting; but it is out of place in a church hymnal, and the fine tune to which it is set cannot redeem it.

THE MUSIC.—The definite statements of Professor Harrington in his luminous article are nearly all axioms. But No. 3 gives pause to the careful reader:

"No tune in either of the present Hymnals which would be greatly missed should be omitted unless it is radically bad, and even then a concession should usually be made to the general desire."

Should not the second member of that statement be omitted? A "radically bad" tune has no rightful place in a church hymnal, and the more that approve it the stronger the reason for omitting it. The following sentence in this article is worthy constant remembrance:

"Sound sense and true religion go hand in hand. We can afford to leave meaningless *externals* to Rome, and meaningless *words* to 'Christian Science'—'falsely so called.'"

From this article it appears that there are

"Some threescore original tunes in the book—a very creditable proportion in view of the scarcity of material of real value from which to choose."

The musical editors have demonstrated their opinion of the paucity of new material by themselves composing more than half of the sixty, which are in one or two cases repeated. Of these in the index Professor Harrington is credited with fourteen and Mr. Lutkin with twenty.

Most of the best tunes in the old Hymnal are to be found in the new, and some of the most excellent in the new are strange to Methodist congregations. Some of them have become familiar by their use in other churches, and many of the new tunes are admirably well adapted to the hymns with which they are connected. The wisdom of introducing new tunes for familiar hymns to which a worthy tune has long been married is to be doubted. To No. 143, "In the cross of Christ I glory" are assigned two tunes: the usual tune, which is solemn, grand, and touching; and a new tune, unneeded, too loud for such words, and producing an almost

convulsive effect in alternate lines. To No. 120, "Long years ago," there are two tunes, which with the text repeated fill two pages. The same is true of "O little town of Bethlehem," No. 121. For Dr. Holland's hymn, "There's a song in the air," three tunes are provided; the tune usually connected with it, and one new tune by each of the musical editors. The Commission omitted No. 162, "Kingdoms and thrones to God belong," a noble hymn sung by many churches and nations, and excellent for use when national questions are being discussed or national days recognized. That hymn has been associated for more than fifty years with the tune Hamburg, specially adapted by Lowell Mason from a Gregorian chant. Having lost those words, the musical editors have associated the tune with that pathetic penitential hymn, "O that my load of sin were gone." Certainly Hamburg was suited to its former company and is not in harmony with its present companion in the new Hymnal. The musical editors have omitted a tune not "radically bad" but radically good, a tune greatly loved by many congregations, the tune "Refuge," which in the Hymnal of 1878 has been an alternative with "Martyn" for the rendering of "Jesus, Lover of my soul." In the Hymnal entitled *In Excelsis* there are four tunes for these words. To have retained "Refuge" there would have been but three, with "Hollingside," its substitute. The last named is a fine tune, but many a choir will receive the thanks of the congregation if "Refuge" shall from time to time be used in the Sabbath services. "Martyn" will persist in prayer meetings, because anyone who can sing at all can sing that monotonous tune.

I employed a disinterested expert to play a large number of the new tunes in the presence of several accomplished persons of our own and other denominations. Many of them are a great addition, but I venture the statement that a few will never be sung more than once by any congregation, and they will prevent the hymns connected with them from being used, as neither choir nor people, nor both combined, could sing them with spirit. This also has been the case with the last two Hymnals with tunes.

The members of the Commission are to be congratulated upon the occasion, the manner, and the success of their work. If none

of them are "entirely content with the finished work" they have the pleasure of knowing that it is finished and has been well received. Criticism cannot diminish its sale. It contains the cream of the best hymns in use in other denominations, yet every essential of Christianity and every distinctive phase of Methodist doctrine and experience is retained and adequately illustrated. Their exclusions will receive general approval, and a multitude will defend them from unjust criticism, should any such be made. Ordinary books, when discussed, are in the hands of but few; but in this case literally millions will possess the fruit of the labors of the Commission, and can form their own opinions of praise and dispraise. In such a situation assertions can have no weight, nor is there much room for argument. *De gustibus non est disputandum* applies in large degree to poetry and music, yet in those arts there is still a place for criticism. A universal harmony is often improved by a few notes which would create discord were they not swallowed up in the multitude of sweet sounds. I shall not be sorry if such is the fate of the few criticisms which I have ventured to make of a most meritorious service to four million seven hundred thousand communicants.

J. M. Buckley

ART. IV.—CHINA'S CHAPTER IN CHRISTIAN EVIDENCES

THE history of Christianity has in no small part been determined by the soil of Jewish religion, Greek culture, and Roman administration into which the seed of the new faith was dropped. But it was after Judaism had failed to achieve salvation for her people through the moral law, after Greece had failed to secure salvation for her people through philosophy and art, and after Rome had failed to secure the salvation of her people through the organization of government, that Christ came. Many chapters on Christian evidences have been based on the inspired statement, "When the fullness of time came, God sent forth his Son." There are two ways in which China will furnish a stronger chapter of Christian evidences to the modern world than Greece, Rome, or Judea furnished to the ancient church. In the first place, China furnishes the modern world a more widely extended and, upon the whole, a better type of heathen civilization than the civilization of either Greece or Rome; and, in the second place, owing to the clearer comprehension of the meaning of Christianity and a clearer view of Christian ideals now prevailing, China's failure is even more marked than that of her predecessors.

1. Chinese government and civilization have extended from B. C. 2953 to A. D. 1905—four thousand eight hundred and fifty-eight years, as compared with the twelve hundred and twenty-nine years from the founding of Rome until the fall of the Roman empire. The casual student of history will recognize that Chinese civilization has outlasted that of Greece and Rome. Again, the Chinese government embraces a vastly larger number of people than the governments of Greece, Rome, and Judea combined. In a word, the Chinese empire has endured some four times as long and has embraced some four or five times as many people as the empire of Rome. Judged by the test of the survival of the fittest, therefore, Chinese civilization is superior to that of Rome. If we turn to the quality of the civilization developed some readers will affirm that, if not Roman government, at least Greek art and philosophy and literature are vastly superior to those in China.

But is it not at least striking that neither Greece nor Rome had enough of the leaven of righteousness to preserve the nation, and that only as Greek art and eloquence and Roman government were taken up by people of more moral stamina than the inhabitants of the southern peninsulas of Europe did they continue to influence the human race? Upon the other hand, the Chinese ethics has at least developed a sufficient degree of morality to preserve her people for five thousand years. It may well be doubted, therefore, whether, in the influence of her civilization on the masses, Greece or Rome has equaled China. A study of particular features in their civilizations only confirms this view. Slavery was more general and inhuman in Greece and Rome than in China; Plato's estimate of man is lower than that of Confucius; lying and cheating are not taught to China's millions as they were taught to Greek children; and both immorality and corruption were more prevalent in the Greek and Roman world than in the Chinese empire. If, therefore, we compare the duration, the extent, or the quality of the Chinese civilization with that of Greece or Rome we shall find that China has excelled those proud nations in her influence upon the common people and in the number of human beings who have been molded by her. China is unaided human nature at her best; nay, we suspect that China has received more fully than her ancient competitors "the true light, which lighteth every man coming into the world."

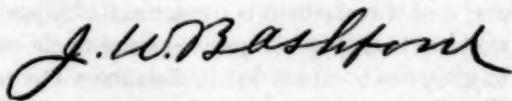
2. But, while China has given perhaps the highest illustration of what human nature under paganism can accomplish, her failure is so marked as to furnish the strongest proof, by the scientific test of experiment, that there is no mastery without the Master. In Yokohama and at Shanghai you are shocked to find yourself hauled in jinrikishas drawn by men, not driven to a hotel in a carriage; but Shanghai, Peking, and Canton are in advance of all other parts of China, where you are carried in chairs on the shoulders of men. The custom of men serving as beasts of burden is so degrading that one cannot blame the police of New York for refusing to carry Li Hung Chang up to General Grant's tomb. But chair-carrying is among the lightest labors of workingmen. Throughout southern China, especially, stone and timber for build-

ing are carried and all labor is performed by hand. If mud largely takes the place of other building material, even that is mixed by hand. The fields are dug up and cultivated by men and women, and all produce is carried to market on human shoulders, because, in the hard struggle for existence, men and women can do more work and live on less food than horses and cattle. If the water buffalo is an exception it is because the water buffalo is saved for its labor, for its milk, and for its flesh. It is only in this threefold service that the water buffalo holds its own with man. The most depressing sight in China is that of men, women, and children turning themselves into beasts of burden and doing the work of animals, of steam, and of electricity. There is no mastery of the forces of nature without the Master. There is no mastery of the mind without the Master. Dr. Martin, a standard authority, estimates that not more than five or ten per cent of the men and not one in ten thousand of the women of China can read and write. The instruction is so crude that each Chinese boy must study the characters for two or three years before he knows what a single one of them means. The Chinese student who boasts that he can read and write may not know the meaning of what he is reading any more than an American boy can tell the meaning of Latin words which he can spell out and pronounce because they are written in our alphabet. This barren education leads to such pride as closes the mind of the Chinese scholar to all knowledge of the world in which he lives, and leads him to sit in idleness while his father and mother toil in the field for his support. There is no moral and spiritual mastery without the Master. Lying and cheating, although not taught to the children in China as among the Greeks, are nevertheless universal. A telephone put into a yamen at Chentu has been taken out because the men who talked over the telephone would deny to the official's face the statements made over the wire. The telephone must await the moral development of the people. The five relations of Confucius—those of emperor and subject, father and son, husband and wife, older brother and younger brother, friend and friend—fail to recognize God, or the individual, or nature. They thus fail to develop personality, upon the one side, or the control of the forces of nature

upon the other. The four relations of Christianity, embodied in the commands to love God with all one's heart, one's neighbor as one's self, to become perfect as the Father in heaven is perfect, and to exercise dominion over nature, develop personality and insure human progress. Monotheism was revealed to us not in the interests of God, but for the sake of humanity. So long as man believed that there were many gods in the world upon whose favor his happiness depended, there was conflict between the appetites and the instincts of the individual, and the development of any consistent personality was impossible. It was only when man recognized one God, and he a God of righteousness and holiness, that the growth of personal character became possible. So it has been said that personality was born with Christ and born again in the time of the Reformation. It was only when Christ revealed God as man's Father, commanded us to be perfect as our Father in heaven is perfect, and revealed to us our immortal destiny, that men and women became strong enough to face martyrdom by the ten thousand for the sake of their convictions.

As over against these infinite incentives to moral progress in Christianity, Confucianism left the Chinese in atheism or agnosticism, which paralyzes moral growth. The highest incentive which Buddhism holds out to the man struggling for virtue is an escape from all existence. Taoism, in its attempt to supply these defects, has brought the Chinese face to face, not with a personal God, a God of righteousness and holiness, but with demons. Hence the Chinese believe in the disembodied spirits of their ancestors, and especially in evil spirits. They will keep their dead in their homes for months, if need be, until the priests report a favorable location and a favorable time for burial. They cannot build a house unless the priests report that the "Feng-shui," the spirits of air and water, are favorable. They pierce the boy's ear and insert a ring, and dress him like a girl, in order that they may deceive the evil spirits who will seek his life rather than that of his sister. They build walls in front of gates or doors in order that the evil spirits may be turned aside. In sickness they resort to the rudest appliances, and torment the patient with hideous noises, and pierce him with needles, in order that they may drive out the evil spirits which are

supposed to be the cause of the disease. In the case of a bitter quarrel the injured person sometimes will kill himself in order that he may become a demon and torment his enemy for the rest of his life; and the enemy is so fearful of such torment that he is also often driven to suicide. A people among whom slavery and concubinage, those twin relics of barbarism, still exist; a nation among whom less than ten per cent of the men and not one woman in ten thousand can read and write; a nation among whom a single newspaper, issued weekly, with a circulation of four hundred copies, sufficed for four hundred million people; a people who discovered the mariner's compass, the arts of printing and of making gunpowder, but who were wholly ignorant of the use of modern arts and inventions until they were taught them by the Christian world; a people working twelve to fourteen hours a day for a bare living from the age of seven until they drop into the grave; a people too unreliable to gather statistics, whose condition can only be estimated, but perhaps one half of whom are forced to live on two cents a day; a people the flower of whose manhood to the number of some thirty or forty million is using opium, and the flower of whose womankind to the number of some seventy-five million sit with bound feet groaning with pain from injuries inflicted for life; a people whose criminal law is shocking in its harshness and whose political administration is abominable in its corruption; a people living in constant dread of demons and whose highest hope in death is extinction—surely one fourth of the human race so demoralized by Satan is the strongest proof presented to the modern world of the degradation of sin and of the inability of unaided human nature to save itself. The next chapter in Christian evidences will consist in the contrast, under the scientific test of experiment, between Chinese civilization, the highest type of unaided moral culture, and the Christian civilization of the twentieth century—the yet imperfect product of the coming of Christ to earth.

A handwritten signature in cursive script, appearing to read "J.W. Bashford".

ART. V.—PREACH-ING OR PREACH-ER?

PAUL was a great phrasist. Matthew Arnold was a great phrasist, and the distance between the two is, as I think, a difference in substance. Arnold's phrase is the most of the matter; Paul's phrase is the least of the matter. "Sweetness and light"—there is really not much in that when you run it down, and what little there is I feel is a trifle sickly. In it there is little of either Greek or Saxon valor and muscle. "Philistine" is a phrase, but a priggish phrase, an unworthy phrase, unfit for the lips of any of God's democrats. Who are we, any of us, to paste the label "philistine" on any of the others of us? But Paul's phrases bulk in thought. They were not rainbows, made from temporary mists, but hill-heights made of stable granite. Brawny thoughts were in his heart, ponderous as mountains that Titans sweated in hurling, and he spoke them in forms unforgettable as sea billows. Paul as phrasist is a theme which would bring wild tumults of quick-drawn breath, and lunging pulse, and aching heart, and huzzaing moods, like a victor in a cavalcade of Crusaders trampling over the Crescent with the Cross. But this hour we must march on and, without even so much as a sidelong look at that stimulating theme, we grasp one of his phrases for a flag to plant over us for the little time we meet. The flapping of its brave folds may perchance make us dream we hear the flapping of an eagle's wings. This phrase is, "Who gave himself;" and, of course, Paul is talking about Christ. This maker of deathless and tremendous phrases says Christ "gave himself." Thus does Paul epitomize, not jeopardize, the divine career in the person of the Christ of God. "I am here," the career of Jesus said, "to give myself." This is why every man of us is here. We are come to give ourselves. A preacher is to give himself. He is here for the enrichment of the world. A man is an estate, and should any of that estate be left on hand at death the man is by so much a failure. We are put on the world of God to give ourselves away to the world; not to gain but to give, not to amass but to disburse. The angel at the Gates of Life will make this inquiry of every comer: "Did you spend all

your estate?" And blessed shall he be who can answer, "I have nothing left;" it being understood that the estate the angel asks us of is the estate of self. Christ gave every thought of brain, every syllable of speech, every footprint of every journey, every touch of gentle compassion, every "Come forth" at the door of death, every laying hand on wicked sea waves to stop their snarl and to make all their jangling voices hush, every tear which ached from his heart, every tired day of work—each pulse of which was praise. In every word which hacked like angel's sword at Eden's gate, every word or work of heart's-ease, every tune in human hearts for which he struck the key, every heart he loved to help, every fleet of noble thoughts he launched upon the sea of time and eternity, the cross he stooped to carry and the cross on which he chose to die, the grave he slept in to sanctify it forever, the sin he "nailed to his cross," the resurrection he lifted like a radiant cloud swung to the pillars that upheld the sky to flaunt it in the face of death while time endured—in all these things he did but give himself. "Emptied himself" is the massive and dramatic putting of this truth; "gave himself," with the resultant term "emptied himself." Nothing left in Christ unused when he left us to journey back to God. He had given himself out; had given himself away. He had nothing left. Empty as a drained cask—this is Christ's new program for life. Not to hunt ease but to hunt travail, not to count costs but to boldly venture all, to drain life dry and make self a lordly contribution to the world—does that ring as a hero plan of life? It is the hero plan for life; and it pulses with power like the unsleeping sea. Question, "What is life for?" Answer, "To give yourself." This is why God put us here, that at the end we should not simply have exhausted the saps of the world but that we should have incredibly enriched the world, having given back all we borrowed, plus. This view of life's business makes life immensely self-respecting. We cease being sponges and become enrichers. We earn our board and endow the world.

In a sublime regard the preacher's vocation is to give himself. Preacher, what are you working at? And he, without stopping to look up or wipe the sweat away, answers like a leaping sword, "Giving myself." Pouring out himself. Sun at the morning's

east, what is your day's toil? And the sun lifts and spills the bowl of the world full of light, and the inverted bowl of the sky full of delight, and shouts, like a soldier swinging into battle's sword play, "To give myself." The sun's business is the preacher's business. And the sun learned his occupation from the Christ who would teach things and spirits that all we exist for is to give ourselves. But the preacher's business is to preach? No, brother, no. His business is to give himself. He is the trumpeter, not the trumpet; the soldier, not the sword. Preaching is a method, one method, of the preacher giving himself, and the sermon becomes not an exploit, but an evidence and certificate of what breed of soul the preacher is. What about preaching? That is a word the Greeks would have been mystified by. That lexicon term would have made their brows wrinkle like the rind of a tree. They had all the words meaning preach, saw them all, but the Greeks were too quick of wit not to see that our word "preach" had been schooled to some larger meaning than any meaning their lexicon affixed. That word was unused before Christ had come along the road and had stopped to tell his story to mankind. Men knew little, but they did know that a word must be set aside, sanctified, "hagiazoed," to mean and mark that glorious procedure. Though no Greek knew what "preaching" was, nor any Roman would have recognized this word, the word has grown, enlarged by whole diameters, since the old Greek and Roman days so that the modern world knows it by heart, nor can snub it nor affect to be ignorant of its import. All mankind knows the thing preaching is. A man telling about the God-Christ purely is this. A man called of God, talking about everything that touches man and God, that is preaching. Preaching is the art of making a sermon and delivering it? Why, no; that is not preaching. Preaching is the art of making a preacher and delivering *that*. Preaching is the art of the man giving himself to the throng by means of voice and gesture and face and brains and heart and, the background of all these, himself. Florentine inlaid work, or a cameo cut fine as the veinings of a flower, or Dawn or Moses chiseled from the white drift of marble snow as Angelo did—is this a sermon? A cunning mosaic of multi-colored, multi-shaped loveliness put together with chaste care—is

this a sermon? Making an herbarium of flowers pressed and dried, specially dried, is this a sermon? Well, no. Preaching is the outrush of the soul in speech. Therefore the elemental business in preaching is not with the preaching, but with the preacher. It is no trouble to preach, but a vast trouble to construct a preacher. To study lines fine as the under-veining of a leaf or the chaste lines in an etching or the strong lines in the forehead of age, this is worthy, truly. But to study the mountain region unhurt by winter and untouched by storm, unperturbed, enduring, this also is worthy. To know when to kiss a child and when to kiss an old woman's withered cheek, when to answer to the thrill of masculinity and when to kiss a man on the cheek through tears and moaning, this is needed. In this and kindred discernments the preacher is urged toward his task. He is, to use Milton's mighty phrase, "mewing a mighty youth." He is getting proportions. He is to cast more than a shadow. If he is massive people will feel him as they feel the solid world.

There is little trouble to preach if only there be a preacher. Preacher-ing, not preach-ing, is the task. Mount Hood has no trouble holding winter on his breast and brow and brewing reverberant waterfall and crystal river, and lifting up a shield wonderful as moonlight to hold on high for the amazement of mankind. Mount Hood does not stoop beneath his load. He knows no load. Is he not a mountain? And to a mountain what are winter and storm and river fountain and splendor of eternal whiteness looking on the world like a messenger new come from heaven? The mountain is unburdened because it is a mountain. Not many days ago I spent a moonlit night upon the summit of a mountain of the Cascade range. We climbed in the lengthening shadows of the passing day, and came to rest upon the crest slippy with pine needles of unnumbered years. On the mountain's shoulders grew the huge bulks of colossal Oregon pines. The largest trees preempted the mountain top. What revelations of vegetable aspiration those trunks were! How tall and great-girthed those pillars stood, as if set there of Him who builded the night and put those pillars there to hold up the night sky, star-besprent! They were majestic beyond the telling. And did the mountain groan because

it was burdened with such tropic growth of pine? Friend, you know the mountain never guessed it wore a burden. It was mountain. The art of being a mountain, then, is the large achievement. Burdens become it as light becomes the sun. I think we must all be impressed with the ineffable sea. It never tries to hold hulks of ships, nor swim white squadrons, nor toss gray sea-going craft on wave crests as if they were bubbles born of the sea. It is a sea, and it does all this as a painter might paint in his sleep and not know it. It is no effort for the sea to lift waves in spray and thunder music up against the ashen clouds. It is the ocean. To such as are oceanic, oceanic moods are natural and effortless.

In preaching we always assume that the man is called of God and of man to his unapproachable office. And to such a man the question of a sermon will be the question of the man. Every soul comes to his effort under limitations, gropingly, as Samson came to Dagon's temple pillars. But stature of soul is not a fixed fact. It is a fact depending on him whose soul it is. To be bigger than we were is always a possibility. And so it comes to pass that a given sermon is the preacher to date. The sermon is an act, and to this act the preacher brings himself; all of himself; the acquisition of his years. As Grant brought to bear on his campaigns, which are so great as to have passed into the pride of all Americans, the maturity of his life, so the preacher does. The sermon is the man finding exposition for his soul. When the sea tides crowd shoreward they fill the river beds and bays and crystal creeks and crowded harbors; marshes where the glistening grasses wave funereal pennants drive far inland, where men may never have looked upon the sea; the sea-tides do such fathomless things because they are the sea at tide. The preacher floods the souls of men and women and floods dry channels of the heart, brings wonder and reason to the brain, unseals the fount of tears, wakens drugged conscience from its stupor sleep, hammers against the brazen doors of obdurate wills; the preacher does this because he is a sea-tide from God's great sea. But in the proportion of him who is the channel of the rising of the tides of God do the tides drive in. A growing thought could not have said yesterday all it says to-day, for the palpable reason that it was not yesterday what it is to-day.

One thinks it might have given a man a lightning stroke to have seen Webster, the thunder-bearer. Even his printed words give a sense of a vast personality giving way to itself. We feel the man. The might of him makes room. His words are not so much studied up as they are let out. I feel the same with Wesley. His soul ran streams as the mountain does, and for like reason: he was mountainous. Heaven swept his uplands and his mountains with its sea winds. He had grown great with God, and his writings are not manufactured, therefore, but outflowings. They were channels for his overflow of soul. A sermon is not a piece of carpentry, but a piece of life—a spacious heart, a spacious brain, a spacious sympathy talking out loud. A great preacher like Paul fashioned himself, not his speech, and then, so great did he become, he sat down and extemporized the thirteenth chapter of Corinthians to an amanuensis; extemporized the sweetest poem ever written save the Shepherd Psalm. So he did with the Resurrection Chapter, which wings away in serene ether where eagles with their tawny wings could not attempt to soar. But on Paul's forehead was no drop of sweat: he had grown the wings, and it was fun to fly. A palace lit up by night glows with many lights because it is many-windowed. A hovel would have shone with but a single light because it was but single-windowed. A palace-souled preacher will blaze with lights, only not with stellar but with solar lights. A great life telling a great truth—this ought to be a definition of a preacher delivering his message. Prior to knowledge we would be morally certain that God would so arrange that his messengers would be endued with the preacher gift by as much as they were endued with his spirit. An appeal to experience will show this view to be bootless, very bootless. God apparently will not allow a possible perversion of his spirit. He will not let his enduement take the place of possible industry on the part of man. A preacher is God-endowed, but he is also self-endowed; and a preacher-man's business is to amass a life of cubic dimensions to the end that he may evoke the great power and utter the great word. Does not this version make being a preacher a sublime business? "Preacher, what are you doing? Are you getting up a sermon?" And his answer, "Rather, by God's grace, I am constructing a man."

"Working on your sermon, brother?" "No, working on the preacher." Power can be put to almost any use. Steam can lift rocks, plow fields, dredge harbors, generate electricity, cross continents or seas, build ships or locomotives. Preachers are power which can be put to similar divergent uses. Power is the thing. Be big, and we can do.

What, then, in the light of this is a preacher's task? Plainly this: the amassing of a great self so as to have something worth while to give. To donate an empty purse is little worth the trouble; nor is there any beneficence. The preacher's business is not to amass a fortune, but to amass a self and then distribute that self. The sermon is the preacher up to date. All his life flowers in what he is saying at a given time. No man can say bigger than he is. He can borrow big phrases and tell them, but their vastness is not his. When a planet swims into the sky it grips other planets solely in proportion to its bulk. Gravitation works directly as the mass. So does the preacher. He must have bulk. He must have greatness. And the preacher in amassing himself engulfs earth and history and beauty, and chemistry and theology and nature, and astronomy and science, and the age and the ages, and the Book and books, and man and God. He is not engulfed by them, but engulfs them. He is hard at work making a soul with large intent to utter a great truth. To have heard Isaac Newton talk would have been like wrestling stars down and making them reveal their secrets. His wonder was his intellectual bulk. He did not struggle to utter high thoughts, he had them in solution in his blood. For Coleridge to sweep out wide and far as a comet in his shining career was natural as the falling of a yellow leaf. What was in him spoke. This engulfing power is the preacher power. He must be like the sky, which contains constellations, milky ways, ether, air, humanity, all physical things. Spaciousness is the word. Nor is this amassing self and engulfing such tremendous territories as I have named a skyey performance, futile as sweeping sea waves back. To let the universe sweep into his soul, this is a preacher's business. He will not *master* all. That is not his function. He is to be open to all. He is to be as one who rejoices in sunsets; who watches for them all. He does not understand them,

he looks at them. He who looks at the sunset with an attractive gaze will get out at least a part of their wistful wonder. Shakespeare was all eyes. Nothing whipped past his window that he did not see it and mark it. No man can read much. No man can think much. No man can deal much with science. No man can wear astronomies other than on his breast. No man can compass history. No man can get at much more than the coastline of the vasty continents. But he can be hospitable to all of them. He may be on speaking terms with all of them. He may hug them against his breast with a tenderness like a mother with her babe. He may stand at the soul's doorway and invite the universe, "Come in and stay." "Make wide my life, O God!" is his clamant call, which never fails to catch the attention of the God of souls. He is at home with poets and imaginations, with statues and gardens, with children and men, with women and love, with struggle and passion, with the flax all but quenched and with the high resolve that concludes obstructions to be but blowing dust through which mankind may wade unobstructed. He is at home with the light of dawns and stars and moons, with stars and poetry of human souls, and wastes of sea waves and winds and brute force of the storm, and the more brutal force of temptations which attempt to slay the soul. He knows the symptoms of things. He walks with the throng and loves the throng he walks with. The afterglow hangs in his sky all the night through. The glow is always in his heart. The ages walk past his door, which is never shut. In his days and in his dreams he sees angels and has talk with God. He is not a novice, but a master. He feels like wrestling with the great sea and thinks he could wrestle it down. The age, he engulfs that, but is more concerned in the ages. This is where we miss. We talk as if the spirit of the age were the superior quest. It is not. The spirit of the ages is a Niagara, fleet, tremendous, unhinderable, unthinkable. In it are God and man. The spirit of the age is a hand print; the spirit of the ages is a nail print.

Man and God, these the preacher has by heart. What a blessed luggage they are—the folks for whom God died and the God who died for folks! The wideness of the world of ground and sky is on such a man. He walks in radiancies like a perpetual dawn.

He talks with God, and God talks with him. And when this preacher comes to a Sunday in his journey through the week people ask him, "Preacher-man, where were you and what saw you while the workdays were sweating at their toil?" And then of this preacher we may say reverently, "He opened his mouth and taught them, saying," and there will be another, though lesser, Sermon on the Mount. And the auditors sit and sob, and shout under their breath, and say with their helped hearts, "Preacher, saw you and heard you that? You were well employed. Go out and listen and look another week; but be very sure to come back and tell us what you heard and saw." That will be preaching. Such a man-will be big enough to get to places he cannot see. And that is the thing needed. Almost anybody can get to ports visible, but the ports that lie across the world and under it, that lie below the edges of the sky washed by an unknown sea, those are the ports which are difficult and dangerous, and in voyaging to which is shipwreck. The invisible ports—the preacher will know the way to them. This summer I was in the tall mountains and making journey toward a snowy peak, and in my goings I lost sight of the summit for which I made my quest. I was in the swirl of the mountains, as I have had around my boat on boiling seas the swirling of the tortured waters. I had no compass. I was guideless and alone. I had no knowledge of this region, never having touched that mountain range before. But I knew that the mountain stream knew what its source was, and where. Its plunge of murmuring waters, clear as air and cold, as not long run from deep drifts of snow, seemed to say, "We are from the snow crest you saw." And I trusted to the stream. I climbed along its windings mile on mile, amidst grim rocks, along smooth ledges, under the shag of incense-making pines, over frightful boulders, in dark and narrow canyons, up slippery rocks tilted toward the patine of blue sky—so I toiled, trusting to the stream, hunting for the mountain's snow-white top. And need I say I found the white snow crest? The stream knew the way to its hidden source. So the preacher must know the way to the Hidden Source. He must trail tendencies. He must keep to the main stream and the rivulets he must pass, only giving them a glance, but the stream he must

follow to the remote and sublime mountain the name of which is God. The preacher must be skilled in that. The world of people is not much concerned in diacritical marks. The little shibboleths, over which some make so much, they care for little or nothing at all. But God, where he is and what he is, and man, and whether man and God may meet, and help to the strugglings and battlings of the soul—these big things they do care about. They want a great God for them if a God at all. Their hunger prods them toward the Infinite. They don't care much where the sky began, but they care incredibly where the sky ends. That is what they want to know.

God's muscular arm, stark naked, hand pierced and open, arm unafraid and eager, and underneath it writ in blood this one word, "Help," this earth does care for; and toward such a divine arm men will grope in their night and battle in their day.

Preacher, have you had that arm about *you*, and that pierced hand grip *you* and deliver *you*? Then, preacher, show them that, and your preaching will be an apocalypse.

W. A. Zingle.

ART. VI.—THE REALISTIC VIEW OF THE ATONEMENT

ANY theory of the atonement that is adequately available for the practical interests of the religious life must carry the note of reality. To this end it must worthily recognize the ideally complete and morally perfect humanity of Jesus as a full revelation of the whole moral character of God. Without this we lose the key to a correct interpretation of the phenomena of his life, we fail to grasp its full moral significance, and the atonement becomes unreal. The late Dr. R. W. Dale, a valiant defender of the objective validity of the atonement, who found central and regulative significance for it in Christ's relation to the moral government of God, said near the close of his life: "If I were to write the lectures [on the atonement] again, I would endeavor to insist more earnestly on the necessity of reaching the objective aspect of the death of Christ through the subjective; that is, the view that the blood of Christ avails objectively for the remission of sin because of that mystical relation between Christ and humanity which is realized in the church." The redemptive significance of Christ's ideal humanity is by implication contained in this declaration, and it is in line with the best thinking of our day upon the subject. Whenever the church has failed to assign full ethical significance to the ideally complete humanity of Jesus, and has substituted for it a false, speculative conception of his divinity, it has strayed into unreality and has been led into a caricature of the facts of his earthly life. It is an interesting and important fact that, in its presentation of the person and work of Christ, the real and complete humanity of Jesus was fully recognized by the apostolic church. Despite the ease with which their thought adjusted itself to the supernatural aspect of his personality, the life of Jesus, as set before us by the New Testament writers, comes with all the freshness and reality of a truly human life. The absence of idealizing, mythical vagaries and of the tendency to sublimate the human in the divine, such as we find in the literature of some of the pagan religions, is proof of the strength of the impression which the humanity of Jesus and the simple human

facts of his life had made upon the minds of the early disciples. It is indeed true that a powerful impression of the heavenly glory of the Redeemer had already been made upon them, and a lofty conception of his divinity had modified their conception of his humanity. A flood of light upon the exalted significance of his person and work, from the story of his final conquest of death, which they conceived as the completion of his conquest of sin, was poured upon them, and all this might easily have bewildered men less firmly rooted and steadied in the historic facts of his earthly life. It might have led them into the wildest unrealities in their conception of Jesus, such as we find in the fantastic imaginings of some of the later sects. No doubt the apostolic church believed and gloried in the divinity of Christ, however they may have defined or failed to define to themselves its significance. Doubtless their conception of his divinity entered into their conception of his sacrifice. They could not eliminate the divine from his personality and conceive it as the sacrifice of an undivine humanity, but it was the perfect humanity of Jesus that furnished a basis for their conception of his divinity. It was the holy manhood that seemed to contain his divinity implicitly, and it was this that arrested the attention of the world. At this distance of time, and with all the changes of thought that have passed upon us, we can hardly estimate the importance, for the establishment of Christianity in the Gentile world, of the recognition of this aspect of the personality of Jesus. Barbarous tribes of a barbarous age were only too ready to pervert the facts of human life into a barbarous grotesqueness, to deify humanity and wholly to lose the human in the divine. What might have been the issue if the early adherents of the Christian faith had lost hold of what is human in Jesus, and put him before the world as a colossal non-natural prodigy, it is not difficult to conceive. It was the presentation of the life of a holy man, and the truth of a holy humanity, among peoples that had made grotesque work with their divinities and had lost the very idea, as well as ideal, of a holy man, that was needed, and that availed in the establishment of a pure religion. This holy man, this man who by virtue of the unique sanctity of his personality has been vindicated as the head man of his race, who in his champion

holiness has confronted and vanquished the dark and hostile powers of evil and has led the way in triumph into the invisible world, was a new and mighty revelation. The church always needs this truth of the holy humanity of Jesus to rescue it from unreal conceptions of the phenomena of his earthly life. It is this that is at the basis of his consciousness of complete identification with the interests of sinful men and of his capacity for brotherly sympathy with them in their needs. And this too interprets the possibility of his consciousness of vocation to be their champion against the forces of sin that crush them and to suffer for their deliverance. Such suffering championship is the natural and necessary result of his identification with them in his holy manhood.

But it is this also that interprets the possibility of his consciousness of moral identification with God and his holy order, as well as with men in their guilt and misery. The truth of the matter is not that Jesus found himself here on earth in the midst of its sin and corruption and that as by inward moral impulsion alone, in the consciousness of his own independent moral resources and in a procedure that had no reference to the divine will, he entered into conflict with these forces of evil. He entered upon it as a conscious mission to which he had been divinely called and consecrated. It was in his holy humanity, whatever its mystical relation to his divinity, that he knew himself as the complete revealer of God. No realistic and no available working theory of the atonement is possible that fails to recognize the fact that God hates sin. It is inconceivable that a holy God should not hate the sin that ruins his children and disorganizes his holy government, and that he should not protest and react against both the sin and the sinner. Nor is it thinkable that Jesus, who in his holy humanity reveals God, should not reveal him in the totality of his moral personality. If he reveals his love for men in the grace that would save them he will reveal also his moral reaction against their sin; else it were a mutilated revelation, and only a mutilated moral personality were revealed to us. Jesus knew that it was his mission to identify himself with sinful men and with the holy God and to enter into conflict with sin. The constraint of his own love for men and for God is one with the constraint of God's love and of

his holy hate of sin. He could not know himself as victimized. He could not delude himself with the thought that God would have him murdered for the sake of the holy blood that might appease his anger and liberate his love in saving the sinful. In his consciousness of identification with sinful men and with the holy God Jesus knew it as his mission to resist sin, and in resisting it to yield himself as a freewill offering to its tyranny, and thus to win a personal triumph over it. By this sacrifice he will prepare the way for man's victory over it, and out of the conflict he will be exalted as a "Prince and Saviour." By coming under the stroke of its murderous power he will disclose its real hideousness and open the way for deliverance. He will conquer sin by becoming its victim. It was this aspect of Christ's life that profoundly impressed the early church. Speculative theology has represented the stroke of sin as the stroke of God. The free self-surrender into the hands of wicked men has been tortured into a deliverance to the indignation of God, transferred from guilty men and with focal intensity concentrated substitutionally upon him. Rightly interpreted, we may not deny the substitutionary aspect of Christ's redemptive love. In some real sense he stood in our place, but there could have been no substitutionary indignation against him. It was only against the real sinner. The curse under which he went was in no sort punishment for him; the punishment was for man alone. He was indeed the Lamb of God. He was God's sacrifice, for it was his God-given mission to resist sin, striving unto blood. As such we need not hesitate to speak of it as having in some true sense the element of expiation, but he was man's victim. The stroke that brings him low is demoniac, not divine. It was his mission to go under it and take it, and in the doing he vanquished the power that gave the stroke.

We behold, then, this holy man, in no fiber of whose nature is there any trace of the hardness and grossness of sin, a nature alive beyond all ordinary human conception to every rude touch of sin and misery, entering wholly into the life of man and the life of God. He foresees the final conquest, and sometimes there is high joy of the prospective victory, as when in vision he "saw Satan falling as lightning from heaven" and himself as trampling

under foot the whole resisting host, but he is alone in his boundless compassion and perfect rectitude breasting the whole concentrated force of evil, the earth-brood and the hell-brood at one and at issue against him. And he is human, and it is not easy even for the Atlas of the moral world to bear up the pillars thereof against the forces that would drag them down. It is the loneliness of the struggle that intensifies the lingering and ever-increasing agony of it. In the crowning crisis there is no man to stand beside him. The Father is with him, but the human seeks the human, and in the thick of the last conflict he would there were loving human hearts to watch with him and comfort him even but for one hour. But he stands alone. What did he meet in those age-long experiences of a few short years? The story of the struggle is the story of his life. There is a dramatic element in the New Testament representation of it, but it the more adequately sets forth the august reality. The forces of evil are conceived as organized, and the struggle seems to reach beyond the borders of humanity where invisible allies of human sin set themselves against him. There is the prince of evil that confronted him at the outset and fought him to the end. There are demons that were devouring the lives of those whom he loved and for whom he lived. He met the contradiction of sinful men in every guise—suspicion, hate, detraction, blasphemy, scorn, violence; the coldness, fickleness, and dullness of friends and the treachery of enemies—met all miseries, the curse of sin, and in all the pressure upon him he felt more keenly than had ever yet been felt on earth how deadly and how hateful a thing sin is. We may not wholly detach the experiences of the last hours from those of the previous life, yet they have special aspects of bitterness and a special intensity of suffering. We behold him stung with the shameless outrage of a judicial farce and with the violence of rude brutality, smarting with the ribald buffeting and faint unto staggering with the scourging. We behold the indecency of swaggering scorn about his cross, the gratuitous cruelty of the taunt of helplessness, the gibe of the malefactors selected for crucifixion with him to dishonor him. We behold the torture of the cross—six hours of it without surcease and life is yet strong in the mortal frame; across the world a creeping darkness

horrible as its import, a supernatural blackness as if the face of God were hid with the hiding of the sun; at the cross side no earthly friend. At a distance from the infamous crowd that beleaguers the foot of the cross stand the trusted and tried and true, and he is alone in the gloom. It has come to this. It is "the hour and the power of darkness." Is this the glory of sonship and this its price? Where is the face of God? where the outstretched hand that is never sought in vain? "Art thou dead, O my God?" exclaimed another sufferer ages after the cross. And here is a soul more tenderly human than that of the great reformer. In the exceeding heaviness and loneliness of that dreadful hour this human heart is heaving as with the heavings of the earth that rupture graves and fling forth the dead. And what wonder that out of this shaken heart should go that piercing cry that rends the heavens, as of one who at last must search for the face of the Father?

But we have not yet reached the crown-height. We must ascend further yet before we get full survey of this field of moral struggle. Only in part does the murderous pressure from without of this world's sin upon the holy humanity interpret the experiences of this Man of Sorrows. In his sacrificial love Jesus has so identified himself with sinful and suffering humanity, and with the holy redemptive purpose of God, that it becomes his life mission to make, in the experiences of his own inner life, the burden of human guilt and bondage and misery his own. It is not simply that he took the stroke of sin delivered by wicked men against himself. The guilt, the bondage, the curse of sin are a burden upon the very race that crucifies him, a race with which he is identified and which he came to deliver; and this burden he bears. We may not isolate the sacrifice and suffering of Christ from the whole history of redemption. To isolate it is to rob it of half its divine significance. It stands as the center and crown of the whole line of redemptive revelations in which God is making known his grace and righteousness. And here we may find interpretation of the biblical conception that Jesus was made a curse for us and became sin for us. To bear in his holy humanity the burden of that human misery which is the punishment of sin is to bear a great curse. To be obliged to bear it by reason of the possession of a nature keenly

alive and responsive to it whenever brought into contact with it, and to know this as a life mission, finding in it the will of the holy and loving Father—this it is to be made a curse for us. And if the misery that belongs as punishment to the sin of man be in fact a revelation of the divine indignation against sin, not less than a proof of divine wisdom and benevolence, then to bear that misery is in some sort to bear the curse of God. The worst sufferings that belong as punishment to man's sin Christ, of course, cannot sympathetically bear. The joylessness and the hopelessness of sin, the remorse that follows it and its bondage and corruption, which are in part its curse, Christ could never know. Hence it is evident enough that Christ's sufferings for and with men can never be conceived of as transferred punishment. A transfer of punishment is a moral impossibility. Penalty belongs only to the one who sins. Nor can Christ's sufferings be conceived as a qualitative or quantitative equivalent for the sufferings of men, as if it were a commercial transaction. Yet some of the results of sin which are divine penalties he bore. They are man's penalties, not his; but not the less really, rather the more so, than it is possible for men to bear them did he bear them. In his holy humanity he felt them as our penalties, as the curse of our sin, as it is not possible for any one of us to feel them. And in so far as these penalties may be conceived as an expression of divine indignation against man's sin, not less than a holy protest of love to warn against sin, Christ in his moral sympathy with God and love for man bore the burden of divine indignation as it is not possible for man to bear it. From his own observation of the curse of sin as he had come in contact with it, from what of its results he had felt in his own experience in dealing with sinful men, and from his own knowledge of and love for the holy Father as well as for sinful men, it is not difficult to conceive that Jesus had such keen and bitter sense of the curse of sin that it became the burden of his soul and life. All this because he was so truly and so sinlessly human, so wholly identified with our case and lot and so wholly identified with his holy Father. It is conceivable that the burden was the more his than it was ours, and that he suffered from it even more than he would have suffered if it had been only his own.

To bear this burden is the mission of his life. If he is to undertake on our behalf he cannot be delivered from it. Not even the love or justice of God can exempt him. For love's sake and for righteousness' sake he must endure. It is thus that God gives expression not only to his love for his children, but to his sense of the wrong of sin and to his hatred of it. So great a curse is it that even the holy One who would undertake our deliverance cannot be exempted from it. To be obliged to bear, in and by virtue of his loving and holy nature, a bitter sense of the guilt and bondage of sin is in some real sense to be made sin for us. As having no touch of sin, either in reality or by imputation, he could, of course, know nothing of a personal sense of sin. What would it avail if God could or should (a thing in itself inconceivable) reckon him as a sinner in the sense of substituting him for the real sinner as the object of his moral indignation? But how in reason and conscience could God reckon him what he was not? The God of truth does not deal in fictions and unrealities. Sin and penalty are too awfully real to be tampered with by any fiction of moral transfer. But it is easily conceivable that Jesus, in his loving, holy champion-ship of humanity, had such sense of men's guilt and bondage and misery in sin that it became the burden of his life, and that he had an intenser sense of God's moral reaction against sin than any other or than all others on earth besides. No sinner can have such sense as he had of what it is to be guilty before God, or such sense of what it is for God to be in moral reaction against the sinner. It is easily thinkable that he had such sense of God's moral indignation, not as directed against himself substitutionally, but as directed against those with whom he is identified, that it became a shadow upon his life, emerging at last as in the cross-experiences, in a great but transient terror as to its moral results, and wringing from him not only the cry for forgiveness but that other cry of desolation, as if God had hid his pardoning and reconciling face from men and as if he himself, in his conscious oneness with the sinful, were swept for a time into the common darkness. Surely he did bear our guilt. Surely he was made sin for us. Surely he was made a curse for us. But surely not in the sense that he was made the substitutionary object of God's moral indignation.

What could Luther have meant, if he knew the true significance of his own thought, when he spoke of Christ as being even "the chief of sinners"? What, when all the cobwebs of fancy are brushed aside, but that God put into that holy and loving humanity, so completely identified with men and so completely identified with him and with the interests of his righteousness and with the order and purity of his moral government, such sense of man's sin as was at times well-nigh crushing? Let us not fear to use even the word "expiation," but only as suggesting a holy, suffering love which has such a sense of the guilt and curse of sin as man himself could never adequately have, and such a sense of the wrong done the holy love and righteousness of God and the honor and integrity of his moral order that it takes into itself the full burden of God's moral reaction against sin, such a sense of it as man cannot have, and thus secures an adequate expression of God's holy love and righteousness. It is surely important that we should know that in revealing himself as the Redeemer of men God will disclose not only his love for his children but also his sense of the wrong of sin, that there be no misinterpretation of his moral attitude with respect to it. And what disclosure more effective than this which is found in Christ's suffering sense of the moral wrong of sin and of God's attitude toward it? The righteousness of God which Jesus thus revealed was no fiction, but a reality, and his sense of it was a more real evidence of its existence than some simulation of wrath against Christ which he could never feel. Is it irrational to put this into the drama of Christ's earthly life? It is a tragic life, and may not this be the hidden meaning of the tragedy? There seem to be some intimations that in the last hours of that tragic life this was the burden that he carried. As in the case of all tragic lives, the darkness of the conflict thickens toward the end. We may not divorce the crisis from the whole course of the tragic conflict. But in the crisis there seems to come a change. To us, in our ignorance, it seems sudden. We have seen a man of pensive sorrow, but a life of firmest trust and of unshaken self-possession. In his darkest hour nothing has raised the suggestion that the God whom he alone of all the sons of earth had worthily honored, whose glory he had

ever sought, and whose will he had ever done, had ever hid his face or turned away from him. His firmament is always clear, though the darkness of hell might wrap him round about. Tried as no man was ever tried, worn with such wrestlings as we shall never know and which would appall us if we could, burdened with a sorrow whose full significance we shall never adequately grasp and whose depth never fully fathom, his soul is yet clear in its consciousness of heavenly sympathy and support. The nearer he draws to the fatal hour the stronger, if possible, his conviction and the bolder his assertion of the complete nearness of his Father. Deep within a peace so unique that he could call it by preëminence his peace, he was not left alone though all men forsook him. But a little before the last anguish there is no cloud upon his sky; the brightness returns, and he commits himself trustingly and serenely to his Father. Even in the last cry of anguish he pleads with a God whom he can call his own, as if there were a sort of double consciousness, a consciousness as of dreadful isolation and loneliness, and a consciousness of trust in a gracious presence objectively real but for the moment unfelt, a presence in effect not present in its comfort and support. It is the sudden and transient eclipse of a holy soul, not inexplicable in the crisis of the tragedy although impossible as a permanent experience, with all his burdens as the Man of Sorrows. The veil of the suffering, sin-bearing humanity flings itself for a little as a shroud across the brightness of God's face, across the glory of the holy of holies of his most interior presence. It is the last struggle of earth. It crowns, indeed, the struggle of years, but there has been nothing comparable with this; earth has known nothing like it and will never again. It is the last test of holy sonship. It is the last grapple with the power of darkness. It is the last trembling of a soul that is perfecting itself, through the whole round of sorrows, for its eternal priesthood. It is the last anguish of a love that is giving itself for the redemption of men. It is a holy and suffering Redeemer in the presence of the world's sin. There are some things which suggest that in that dark hour a half-bewildering sense of it shot through the soul of the Redeemer. A certain solemn suggestion of the retributive issue to the fated nation is borne by the bodeful words

to the weeping women of Jerusalem. And what means his cry for forgiveness for his crucifiers if the greatness of the need does not master all other considerations? The great High Priest burdened with the sense of man's sin is bearing into the holy place his last transcendent sacrifice. The burden is too great for the frail humanity, and who shall say that they are far wrong who find in the crisis of the tragedy a broken heart?

It is indeed easy to read too much, and especially to read erroneous imaginings, into the great tragic life, but we surely do not misinterpret its essential moral significance if we find in it the burden of human sin.

By the cross, therefore, and by the whole tragic life of Jesus for which it stands, is the knowledge of sin, and in this knowledge of sin as God beholds it and as Christ interprets it there is redemption. There is much in that wondrous living and dying, much in their relation to human sin, much in their relation to the character and government of God which may not be adequately conceived or represented. What has been said in this poor fragment claims to be no worthy presentation of the depths of their august reality. But in fact there is much that we do not need to know, only the simplest and most obtrusive aspects of the moral significance of this great subject are necessary for life and even for thought. But, if we would secure any availing, working conception of the moral meaning of the holy living and dying of Jesus, we surely need to know this: we need to know that they touch the dark fact of human sin, that they reveal at once the love and righteousness of God, and that in the disclosure God comes nigh in pardon and reconciliation.

Harry O. Marshall

**ART. VII.—CONFORMITY AND HERESY: A STUDY IN
SOCIAL PSYCHOLOGY**

MUCH apparent change in thinking about human life turns out to be only the restatement of old problems in new terms, the substitution of this set of phrases for that. Yet along with the translation of the ideas of one generation into the speech of the next there goes a subtle change of attitude and generally a marked modification of conduct. In these days social philosophy is being translated from the terms of the old individualism into the phrases of what is coming to be known as social psychology. It is a slow process, for this old doctrine dies hard. The tradition which comes down from Hobbes, Locke, Rousseau, the French Revolution, Adam Smith, and the Benthamites has been bred into the life of the nation. The idea of the individual as an independent source of reflective initiative and energy, as free in his choices and wholly responsible for them, the belief that the highest type of society must inevitably result from the competition of such persons untrammeled by aught save the "law of equal freedom," faith in a form of government which strictly limits its duties to those of policeman and umpire—this philosophy still runs as the strong undercurrent of American thought and feeling. And this too in spite of the collectivist reaction which, gaining ground steadily during the past half century, offers an antithetical view of the person and society. This collectivism in its extreme form sees in the individual the product of his group, molded by it and hence personally irresponsible; it exalts compulsory coöperation as essential to a just and permanent society, and demands a government which shall assume all the powers which may be needed to bring this about. Between the old individualism, on the one hand, and radical collectivism, on the other, and attempting to reconcile the truths involved in both, stands social psychology. To discover the actual meaning of the terms "individual" and "society," and to make clear the relationships which they imply, is one of the chief tasks of this new department. Studies in this field are already proving fruitful; with their aid politics, economics, and ethics are

being reinterpreted in a luminous way. Of these many ideas none is more suggestive than the new form of the struggle or conflict theory, which offers a fascinating interpretation of many familiar phenomena of personal experience and of social activity. It is proposed in this paper to examine the facts of conformity and heresy in the light of this struggle hypothesis.

Spencer and his followers have seen society ever tending toward a more complete integration, a higher unity. They have been prophets of voluntary coöperation and of interdependence. Gumplowicz, Novicow, and Ratzenhofer, on the other hand, discover in social life only unending rivalry and conflict, not between individuals, but between groups, races, nations, classes, parties, sects, interests. To them a modern nation may be hardly more than a name. Except in its conflicts with other nations it may have almost no genuine unity. It is a geographical area within which the ceaseless struggle of groups, great and small, is going on. To these thinkers the unit of social investigation is not society as a whole, but rather the "struggle group." What are the general laws which govern the formation and control of this type of organization? under what conditions does it prosper? by what forces is it weakened or destroyed?—such are the questions which the new school attempts to answer. Enough has already been suggested to show the extreme lengths to which the theory has been pushed, but if the idea be recognized as one important factor in social theory, rather than a completely adequate hypothesis, it may be made to yield interesting and even valuable results. The aim of a social group is always survival or aggrandizement, usually both of these. The conditions of survival and growth are effective struggle or adjustment. For success in conflict and exploitation the group must maintain its unity at all hazards and must provide for leadership. Conformity, subordination, resourcefulness are fundamental needs of the struggle group, whether this be a hunting horde in the wilds of Africa or a political club on the East Side in New York. These needs of the group are met by permanent social forces which are always at command. In the first place, the group unconsciously molds its members to a type. The young by imitation build up their personalities out

of the elements, speech, gestures, carriage, knowledge, taste, ideals, which are common to the association. Or mature persons of congenial characters fraternize, and in respect to the object for which the organization exists they are gradually assimilated by the inevitable influence of this community life. So clearly is this recognized by the common sense of mankind that the average person always seeks to "place" a stranger by discovering his social relationships, geographical, occupational, political, and ecclesiastical. To this obvious influence of the group should be added, secondly, the conscious coercion by which it enforces uniformity of belief and conduct within its limits. This coercion varies from the intolerant tyranny of a group fighting for its very life—when even lukewarmness is treason—to the illusion of complete freedom to be found in a peaceful industrial society. The pressure which a group exerts upon its members, therefore, may be physical, as in the case of the criminal and insane, or it may be psychical, passing through the stages of intimidation and ostracism to the subtle but effective appeal of epithet, scorn, and ridicule. To vary in any perceptible and vital way from the accepted standards of a group instantly brings this pressure into play. Only the few are aware, however, of this conventionalizing force; the majority, having made the group ideals and modes of conduct their own, naively do the group's bidding without suspicion of cozening. Thus the struggle group enforces conformity, that is, subordination to authority, whether this be vested in a personal leader or indirectly expressed in abstract types and ideals. No group is without some form of leadership, however disguised it may be. Much control is effected by appeal to types, for example, the hero and the traitor. What resistless force is latent in such typical epithets as "gentleman," "dude," "scab," "quitter," "anarchist," "copperhead," and the like! Consider the opprobrious terms devised to discourage innovation; "interesting," "original," "queer," "eccentric," "cranky," "crazy" runs the progressive series from recognition of agreeable variation of monotony to perception of attack upon the cherished prejudices of the group. In the third place, the conflict organization must modify its ideals and types or shift the emphasis upon them in adjustment to the changing conditions which it confronts. In time of war a

nation exalts its military and naval leaders; in periods of peace its heroes are captains of industry and men of political prestige. A community which, when typhoid breaks out, will not abandon its confidence in the old wells, and recognize practically the newer revelations of bacteriology, is hopelessly handicapped in its rivalry with progressive neighbors. A business corporation which fails promptly to readjust its methods to the changed conditions of the market invites inevitable bankruptcy. The college which refuses to modify its curricula to keep pace with the altered social life about it must yield place and power to its more enlightened or resourceful competitors. Again—a fourth point—the group must at all hazards preserve its individuality, that is, must maintain those characteristics which distinguish it from all other social organizations. If these differentia disappear the peculiar existence of the group ceases. The republicans must insist upon those principles and policies which distinguish them from the democrats. A university must never regard itself or be thought of by the public as a mere duplicate of other institutions. The ambitious city proclaims not its likeness to other urban centers, but its "superior advantages." Fifthly, and finally, competition is a constant condition of vigorous group life and growth. This may take all forms, from a ruthless and brutal fight for food to generous and friendly rivalry in good works, or in the exaltation of high ideals. Without the stimulus of competition the group loses its vitality and disintegrates. Rivalry compels the group to maintain discipline, subordination, leadership, and individuality. Competition is not only the life of trade, it is the condition of all social activity and progress. Such in outline are the main theses of the "struggle school"—propositions which might be elaborated at length were that necessary for the purpose of this paper.

It remains to apply these principles to religious organizations regarded as competitive social groups. The more obvious religious wars and sectarian struggles of mediæval and modern times cannot be reviewed here. The application must be confined to the existing situation in the United States, and even then limited to a few suggestions. Superficial observers have made much of the fact that nearly one hundred and fifty distinct religious

organizations appear in the federal census. Everyone at all familiar with the situation knows how to interpret these facts, but although Americans are not segregated into a great diversity of warring camps, it is true that they fall into an even larger number of recognizable groups than appear in the official returns. For each denomination is not within itself a unit, but subdivides into parties, "high" and "low," "conservative" and "liberal," "lay" and "clerical." True, many of these subdivisions are vague and at first glance appear to lack organization, but, nevertheless, they are forces to be reckoned with. Their rivalry within a given church affects in important ways the activity of the denomination as a whole and its relation to other ecclesiastical groups and to the social situation in general. However, to avoid making the problem too complex, each distinctly organized denomination may legitimately enough be regarded as a social unit, seeking its own ends and coming into relations of competition with other religious groups. At a time when phrases of fraternity and coöperation are so much in vogue it is at the outset necessary to defend the assertion that modern religious bodies are in a relation of competition. Conflict and rivalry take many forms. True, in the country at large the older kinds of antagonism are disappearing. Recrimination, doctrinal controversy, and open proselyting remain only as survivals in certain small and remote communities. But competition has not disappeared, it has only been disguised under more indirect and agreeable forms. The code which has made proselyting unpopular is a convention of conflict, a rule of rivalry. The disastrous consequences of the practice to the peace of all concerned has been an important although not the only cause of its abolition. The prevalent manifestations of good feeling, brotherliness, and coöperation between ministers and churches are in large measure unconscious forms under which they compete for the approval of a public opinion which demands tolerance, friendliness, and unity. A minister and church who hold aloof quickly feel the displeasure of the community and distinctly lose caste. Many union meetings represent quite as much a reluctance to seem narrow as a positive desire to fraternize. The jealous watch which is kept upon the rotation of denominations represented in the pulpit

at union Thanksgiving Day services betrays the ever-present element of group struggle. The Young People's Society movement affords an illustration in point. The original organization, taking its rise in a certain church, was given an undenominational character and grew rapidly. The situation was delicate. It was an era of co-operation, of fraternal phrase and act, yet the self-protective instincts of several large denominations quickly found expression in the organization of distinctly sectarian societies. There was, to be sure, censorious comment, but it is clear that if the separate denominations were to maintain their integrity and prestige there was nothing for them to do but to meet the competition involved in the new movement. The ingenious and plausible modes of speech about these phenomena blind no careful observer to the underlying forces at work. The famous "amusement clause" in the Discipline of the Methodist Episcopal Church has in many cities and towns become so nearly a dead letter chiefly because its enforcement would be a serious handicap in competition with other less exacting churches for members and social status. Other facts of rivalry, for example, popular sermons, liturgical and musical services, as well as social entertainments and institutional activities of many kinds, occur to even the superficial observer. The flourishing interdenominational movements are not without traces of competition. Although Sunday school lessons are selected by a central committee, the elaboration of material is left to each denomination whose editorial and publishing interests represent a significant form of appeal to the loyalty of the group. The apportionment of the home and foreign mission fields among different churches is an evidence not only of increasing tolerance, but presents an instructive analogy to the practice of great industrial corporations which recognize the excessive wastes of a duplicating competition. Here, then, is an abandonment of rivalry not so much from motives of fraternal feeling as from rational recognition of economies of administration. Logically it involves the admission that any one of several forms of faith is adequate for the salvation of men. If this were rigidly pushed to its ultimate consequences—which it is not—it would be a severe blow to that group individuality to which all tolerance is a subtle foe.

Again, it seems necessary explicitly to assert, what has already been implied, that many ministers and church members are naively unaware of the competitive principles which are finding expression in their lives, and use with perfect sincerity the popular phrases of fraternity and good will. Others, the large majority, are keenly alive to the rivalry and are stimulated by it to their highest activity. There remains a third class—a relatively small number who honestly deprecate all rivalry other than a loyalty to ideals which have to be defined, to be sure, in terms of other aims deemed less worthy. It is among these idealists that denominational loyalty seems to be a secondary consideration.

The temptation to apply the principles of the struggle theory to all the problems of church discipline and government, to analyze the methods by which general conformity is enforced, and to note the ways in which old standards yield to new under the influence of rivalry for members and popular favor, must be resisted. The discussion must be narrowed to the questions of group individuality, and those variations from accepted doctrines which go by the name of heresies. Tolerance is the enemy of group loyalty. The cosmopolite who knows and recognizes the good in other nations is always charged with lack of patriotism. In too many men love of country seems hardly more than dislike of other nations. A distinguished social worker, who abhors political jingoism and clearly sees the disastrous effects of the blind devotion which union workingmen display toward unworthy leaders, has recently declared, half whimsically, that loyalty is one of the greatest of social dangers. With the vast majority of men—deplorable as this may be—intense zeal and unflagging devotion go with a limited range of vision and an unshaken confidence in the unique value and unerring rectitude of the group or groups to which they belong. There are rare minds capable of seeing far beyond the confines of an organization and at the same time of working earnestly for its welfare. From such men great leaders are recruited. For the many, however, the rank and file, when faith wavers zeal tends to lose its ardor and activity flags. A central problem then, of a religious organization is to guard its individuality, to preserve its distinction, in order to rally its members with enthu-

siasm about a unique standard with watchwords and shibboleths which shall have a peculiar meaning. The more the group has in common with other groups the more vital and all-important every difference becomes. There is something almost pathetic about the persistence with which the Seventh Day Baptists cling to the one distinctive feature of their faith—a feature which to the overwhelming majority of evangelical churches seems purely formal and unimportant. To give this up, however, would be virtually to surrender group life itself. The abandonment of close communion by so many Baptist churches is really an indirect blow to a distinctive position. The Protestant Episcopal Church, on the other hand, carefully preserves its individuality not by theological differences, to be sure, but by insistence upon the uniqueness of its priestly orders and by the policy of pulpit non-intercourse. The bitterness of the "sects" against this attitude of "the church" is eloquent testimony to the effectiveness of that policy of isolation which is also maintained in so masterful a way by the Roman Catholics. The Presbyterians, by their recent revision—afford an instructive example of a group resolved to preserve its individuality at all hazards and compelled at the same time to readjust itself to a new external situation finding expression through a party within the denomination. The assumption of the Disciples of Christ to be the only pure and biblical church is as stimulating to the members of that vigorous and rapidly growing body as it is irritating to other evangelical communions. The tendencies toward union between church organizations heretofore divided is simply the tardy recognition of the fact that distinctive characteristics have disappeared. The individualities of these bodies are frankly merged in a larger group. The proposals for organic church union have been based upon the assertion that vital theological differences have ceased to exist between the chief evangelical communions. This is in large measure true. Calvinism and Arminianism, once so sharply defined and antithetical, now merge into each other as simply two aspects, different emphases, of a larger truth. The interest in technical theological discussion lingers chiefly in remote and backward regions where other forms of mental exercise are lacking.

But if doctrinal differences are minimized as between churches there are discernible parties within all evangelical bodies, parties which make common struggle either for the preservation of the theological *status quo*—the conservatives, traditionalists—or for a readjustment of faith and formulae to keep pace with changes in other fields of research and reflection—the liberals, or progressivists. The characteristic feature of the times, then, is this formation of large inclusive struggle groups which run across many of the old denominational lines and make common cause for or against the stability of theological belief. This is true only of the so-called evangelical bodies, which as a whole form a conflict organization against Unitarians, Universalists, and all other variants from certain fundamental doctrines. This union movement may be attributed not only to the prevalent sympathy, friendliness, and good will, but to a breakdown of vital theological differences, a loss of group individuality, which now depends on local rivalries, distinctions in administrative methods, and differences of historical background.

In each denomination these two parties begin to be recognized. The ordinary speech of the church places this leader or that with one or the other of these groups; still other canny persons cautiously defy classification. In terms of the struggle theory the conservatives are employing all the arts of conformity against those who would further innovations. The first party are charged with perpetuating prejudices, the second with preaching heresies. These are the two types of epithet which are being bandied back and forth under various guises. Through one party the group seeks to preserve its stability and continuity, through the other it gropes for variations useful to its life struggle, means of keeping in harmony with its social environment. The powerful forces of habit and feeling fight for the maintenance of what is. The capitalized experience of the group is imperiled; a vested interest is attacked. The radical speaks contemptuously of prejudice, which in the simple phrase of Archbishop Trench has come to have a "sinister subaudition." Yet prejudices, unquestioned assumptions, are the very basis of individual character and of social unity. The person who has no convictions which he is not ready glibly to

discuss with the first comer, the society in which everything is in flux, lacks the first element of stability, that is, beliefs embedded in feeling and crystallized in precept, formulæ, and catchwords. Prejudices, sound or unsound, true or false, are the conditions of group unity. Attack upon them arouses the immediate emotional resistance of the mass. These feelings find expression through the technique of unorganized coercion and through typical leaders who embody to an exceptional degree and in an effective way these group assumptions or prejudices. The innovators, on the other hand, rebel against convention and continually offer suggestions as to modifications of the group standards and methods. It may be well to repeat that the group, for convenience personified in perhaps a misleading way, functions through these two types of leaders. An attempt to analyze the various mental processes of each may throw some light on the problems of control.

The conservative mental attitude, so well known in its effects, is by no means easy to dissect. It is primarily a flow of feeling often not well or consistently rationalized; hence the epithet "blind" so frequently paired with the word prejudice. Some of the elements of this emotional complex seem to be: (1) an instinctive dislike of change; (2) a personal antipathy to those who propose it; (3) an almost fetichistic reverence for the past; (4) a shrinking from the mental labor involved in accepting a new doctrine and in reorganizing one's whole mental make-up in harmony with it; (5) a tendency to link the proposed innovation in a causal way with the entire fabric of the group beliefs, so that the acceptance of the new idea would bring the whole structure tottering to its fall; (6) a rational perception of the real danger to group stability and welfare involved in the proposed change; (7) a sense of personal responsibility for defending an imperiled community. Obviously no one of these elements ever appears in isolation; they are blended in numberless combinations, varying widely with individuals and societies. It would on the other hand be a serious blunder to regard the attitude of the innovator as wholly reflective. His task, it is true, usually compels him to rationalize and formulate his proposals or position to some degree. Nevertheless, feeling plays a large part in his consciousness. His mental situation

may include several or all of these factors: (1) A temperamental impatience with convention, stagnation, routine; (2) personal dislike of typical conservatives; (3) mental instability and tendency to mere vagary; (4) tendency to identify all change with progress; (5) desire for personal distinction and enjoyment of mild martyrdom; (6) a disposition to see the proposed change out of just proportion with the other interests of the group; (7) a clear recognition of a dangerous inconsistency or maladjustment in the beliefs or practices of the community; (8) a sense of personal responsibility to further a change or reform at all hazards for the common good. Even an approximation of this sort affords a clue to the methods of coercion and resistance which are put in play as the two factions compete for control. It will be noted that each set of motives falls naturally into two classes, commonly described as worthy and unworthy. The former have in view the welfare of the group; the latter are either self-regarding or represent individual incapacity. Each party strives to show that the other side is actuated by the lower kind of purpose. Hence arise epithets which have been shown to play so important a part in group control. "Mossback," "rationalist," "obstructionist," "dangerous person," "hidebound," "notoriety-seeker," "purblind," "heretic" are some of the pleasant products of the conflict. The struggle, however, often rises to a higher plane, in which mutual respect supplants personal vilification, and "honest but mistaken" is the keynote. But epithet, powerful as it is, is only one means of strife. The administrative machinery, the educational institutions, the press of the denomination are strategic points to be captured. The party in control can bring tangible pressure to bear upon the recalcitrants, either to repress innovation or to break up habit and custom. Then, finally, the church organization provides the means for bringing the alleged heretic to formal trial. No one who has not looked at least far enough beneath the surface to discover this struggle can understand the present activities of the leading evangelical bodies. Each party in this conflict is more or less the victim of a fallacy. To the conservatives, however vigorously they may deny it, "whatever is right." The liberals are always in the greatest danger of

identifying change with progress. In a sense the conservative's position is sound. Existing conditions have grown out of the life and necessities of the group. These once at least served a useful purpose. The burden of proof rests upon the innovator to show that these things are outgrown survivals or errors. Again, it is true that irrational, futile, and dangerous proposals of change or vagaries of individual thought and conduct are constantly being presented to every social group, which by ridicule, scorn, and prompt repression saves itself from folly and disaster. The argument that every innovation which has turned out to be a benefit was in the past bitterly opposed is plausible but specious. It fails to take into account numberless absurd variations, which were at once ruthlessly suppressed, or ran a course of menacing contagion. To the philosopher, then, who tries to hold aloof from personal antagonisms the conservative has an important function. Through him the group maintains its individuality, forges and fuses its members into unity, formulates and reiterates those things for which it stands. Again, through him proposals of change are resisted, sifted, and finally selected. The conservative represents stability of character—a fundamental need of both an individual and a society. The invaluable service of the radical, on the other hand, is to offer constantly a series of innovations for the selection or rejection of his group. He represents the potential flexibility and adjustment of the social organization. He is forced to formulate, to defend, to define more and more clearly the thing for which he struggles. He must, if successful, be able to distinguish a real and vital need of change from a mere trivial modification or an actual vagary; he must have power to withstand the pressure of coercion which is brought to bear upon him, and the gift either to conciliate, convince, and organize his fellows, or, having made the issue clear, to leave that task to others more competent to lead.

Religious groups, then, in the United States have passed from an early stage of open competition and often bitter rivalry into a new phase of partial consolidation or federation into large bodies, evangelical, Roman Catholic, "liberal," Jewish, and a variety of new types, for example, Christian Science, Dowieism, etc. These

larger groups are in relations of more or less disguised antagonism. Furthermore, several of them are subdivided into parties, conservative and radical. Thus a twofold struggle is going on, an external competition and an internal conflict. Again, where competition seems to have disappeared group individuality and personal zeal have tended to vanish also. Those groups are the most prosperous which have been able to preserve their militant character and have rallied their followers to the struggle. The indifferentism and apathy so widely deplored in certain churches are natural results of this waning of struggle stimulus, and the failure to substitute for conflict on a lower plane a motive to effort on a higher. The internal strife in the evangelical churches is to be welcomed both as a stirring of interest and as a sign of readjustments. The accumulated results of scientific research, the sifted experiences of men, tend ever to make a new thought-world into which all the ideas and activities of society have in some fashion to be fitted. Theological dogmas, the imagery of religious experience, and the criteria of conduct are no exceptions. They, too, must be from time to time reorganized, reinterpreted, that is, translated into the language of the times. Religious bodies are competitors in this task. Each seeks to win the approval of men and to offer them a kind of life which shall satisfy and stimulate. There is no resisting this flow of society. No human institution ever remains stable and immutable. The same words may be spoken generation after generation, but the mental pictures which accompany these phrases are ever changing. The Constitution of our country has been formally amended only a few times, its verbal statements are unchanged, but its spirit has been largely transformed. The Golden Rule is phrased as it was centuries ago, but its practical content has changed with almost every generation as men's ideas of social relationship have been modified. Changes there must be, but, as has been already pointed out, mere change is not necessarily a gain. Only change which solves a problem, reconciles conflicting views in a larger vision, achieves a deeper, richer unity of thought and experience, readjusts the group to its environment, is to be welcomed as progress. In the absence of an authoritative personal tribunal proposed changes can come only by struggle. The group

within which struggle ceases is doomed. With all its ills strife is better than stagnation.

Hence the present conflict between the so-called higher critics and the traditionalists is to be welcomed as a sign of vitality and growth. Theological disputes are notoriously bitter and lamentable, but they are a necessity. The combatants use, for the most part, terms which are incapable of precise definition, and hence productive of endless mutual misunderstanding. The radicals are often contemptuous and irritating in their manner, while the conservatives are only too likely to be exasperatingly irrational and abusive. To him who tries to be calm and philosophical, and, above all, to maintain a Christian charity for all his fellows, strife of this kind is painful and repulsive. Yet if a study of the struggle theory yields any results it must lead one to see far behind persons to the social forces which find expression through them; to regard a man as largely, though not wholly, what his group in its struggle has made him, and to aid him or combat him not as an individual, but as a factor for or against the common welfare. A view of this kind appeals, of course, only to the reflective few. The many are marshaled for the fray, and throw themselves into the struggle on one side or the other as temperament, habit, loyalty, unconscious self-interest, and a narrow margin of rational volition may determine. That religious body is fortunate in which conservatives stand steadfastly for the social traditions and compel all who propose change to make good their claims to having discovered a larger truth, a better way. Happy the church which encourages the search for this new truth, however rigidly it may test it, and thrice blessed that communion which attempts to wage the inevitable conflict on the high plane of mutual respect and Christian courtesy.

George E. Linant,

ART. VIII.—STRIKES

IT is only in recent times that the strike has come to be a thing of great importance. Prior to 1800 there were but four strikes in the United States. From 1800 to 1821 there were only five, and between 1821 and 1834 there was a yearly average of between one and two; but in 1835 there was a large number of strikes, both of men and women. From that year onward to 1888 there was a steadily increasing number of strikes each year, and from 1888 to 1895 there was a slight decline, though after 1895 the number again rapidly rose (Wright). Some writers have grossly exaggerated in their statements as to the number of strikes, stating, for instance, that for the years 1877 to 1887 there was an average of 1,000 strikes each year. According to Carroll D. Wright there was an average of about 675 per year.

In order to better comprehend the nature of strikes and their serious relation to the economic life of the nation, let us briefly review a few of the more important. The railway strike of 1877 tied up the freight traffic on 12,000 miles of railroads. "Over 100,000 men were out in a score of states" (Swinton), and though the strike lasted only two weeks the number of those killed and wounded owing to mob violence ran up into the hundreds. At Martinsburg,
West Virginia, and at Pittsburgh the state militia sympathized with the strikers and refused to fire upon them. Consequently the United States troops were ordered from the Eastern garrisons, and in Pittsburgh alone 22 persons were killed, mostly by the soldiers. The damage in that city due to mob violence and loss of business was estimated at over \$5,000,000, of which the railroads suffered a loss of \$2,000,000. The Homestead strike of 1892 was a most serious affair. The immediate cause of violence was the attempt of the Carnegie Company to patrol the works with Pinkerton detectives. The workmen, or strikers, broke into the mill yards, intrenched themselves behind steel billets, brought brass cannon into action, and finally compelled the Pinkertons to surrender. Several days afterward the entire force of the state militia was ordered to Homestead, the town placed under martial

law, and order thereby restored. The great railway strike of 1894 involved railways capitalized at \$2,000,000,000, and 100,000 trainmen. The loss, including damage to property, loss of wages to men, and of earnings to the companies, etc., is estimated at about \$7,400,000. Besides this, the loss to the country at large, as estimated by Bradstreet's, was in the vicinity of \$80,000,000. A number of persons were killed during this strike, and it required the presence of 14,000 of the state and national troops to restore order (Wright). Speaking of this strike, Carroll D. Wright says: "The strike generated a vast deal of bitter feeling, so bitter that neither party was ready to consider the rights of the other. It was the most suggestive strike that has ever occurred in this country, and if it only proves sufficiently severe to teach the public its rights it will be worth all it has cost."

There are three general causes that in recent years have precipitated strikes, namely, reduction of wages, to secure an advance in wages, and to secure shorter hours of labor. But three fourths of the strikes have been against a reduction in wages. The origin of the modern industrial strike must be sought for in English history. When the industrial revolution in England took place thousands of hand operatives were thrown out of employment, and for a time the condition of the poor hand workers was simply awful. An historian (Mackenzie) describing that period says: "The hand loom had to be put away, and the poor workman had to endure a life of ever-deepening want till he died." But with the introduction of the factory system there came a change in the social condition of the people. Great masses of persons were congregated together in the factory districts, and lived there rearing their children amid squalor, ignorance, physical degeneracy, and moral corruption, "all of which had existed before, but which the factory system brought into strong light" (Wright). The result was that Parliament was compelled to interfere, and insisted upon the education of the factory children. Now, the intelligence of a people is the measure of their freedom. Hence, as education became diffused among the factory employees and other laborers, they grew restless beneath the onerous conditions under which they worked. They began to demand reforms. Failing to secure

these, they organized into unions. Then they struck. There had been, to be sure, organizations among the various trades in England for centuries, known as trade and craft guilds, but these were chiefly in the nature of employers' organizations. The modern trade union had its rise and development in the industrial revolution.

On the question of the right or the wrong of strikes opinions vary widely. The labor leader and the agitator vehemently insist that in the past the strike has been justifiable and necessary, and chiefly justifiable because it has to them been necessary. To be sure, the mob violence and lawlessness that generally follow in the trail of the strike are deplored. But they declaim loudly against the money kings, the coal barons, and the like, who, they say, grind the face of the poor and trample under foot the rights of the helpless, the fatherless, and the widows. And in this there is much truth. From the very beginning of our modern industrial development the employee has been the under dog in nearly all labor controversies. He has steadily had to fight his way over oppressive and unjust laws that discriminated against him, over onerous social conditions, and the like, until he has but recently come to his present position of political liberty and comparative independence. Until the early part of the eighteenth century strikes were regarded as conspiracies, and even to-day in some states at common law a strike is an indictable conspiracy. In 1803 there was a strike of sailors in New York; the leaders were arrested, indicted for conspiracy, convicted, and sent to jail. In 1805 the leaders of the shoemakers' strike were likewise arrested and tried for conspiracy. In 1815 there was another conviction for the same offense. Meanwhile, however, it is a well-known fact that there never was a case of employers who were indicted for conspiracy when they combined to keep down the price of labor. But, lo! the moment a few ignorant workingmen get together and strive to better their condition by seeking an increase of wages, immediately they are jailed for conspiracy. Adam Smith in 1776 called attention to this legal discrimination against the workingman. It would seem as though such glaring injustice must arouse the hostility of the laborer. And

in many other ways the social contrast between the laborer and the employer has been especially distasteful to the former. It would look like an early sowing to the winds. What wonder, then, if we have in recent years been reaping the whirlwind? Professor Wagner remarks: "The social question comes of a consciousness of contradiction between economic development and the social ideal of liberty and equality which is being realized in political life;" and Carroll D. Wright says: "The social condition of the workingman and his education, which we have insisted upon, have led him into the strike method as a means of asserting what he calls his rights. He has in this adopted the worst examples set him by his employers in the past." The sense of injustice under which the workingman has felt himself to be has seemed to him a sufficient and justifiable reason for having his rights at any cost. "The social battles which men have fought have been among the severest for human rights. They mark eras in social conditions as clearly as do field contests in which more human lives have been lost, but in which no greater human interests have been involved" (Huntington). The workman is no longer satisfied with charity; he wants and insists that he shall have a more reasonable remuneration for his toil. The time for the soup kitchen in periods of industrial depression has gone by; as Professor Peabody has said, "Instead of generosity men ask for justice, and instead of alms they demand work." In contrast to this position is that of the political economist. The writers on political economy, as far as I have observed, are almost unanimous in condemning strikes as a short-sighted policy and an evil. One writer, Nicholson, says that the strike is a business method, but he adds that it is a very bad business method. And from the viewpoint of the economist the strike must be condemned; not only because of the loss of wealth to the employer and employees, but also because of the loss of production to the whole people, and furthermore because of the loss of property due to mob violence that is usually consequent upon a strike. Again, the economist condemns the strike because it is such a disturbing factor in business. When a man seeks to engage in business he first considers the cost of production, so calculating the margin of profit

or loss resulting from his product, and thus seeks to assure himself whether or not the enterprise will be a paying venture. He estimates the interest on the cost of the plant, insurance, incidental expenses, such as rent, light, heat, wear and tear of machinery, etc., and, lastly, labor. But here he is face to face with an uncertainty. He can estimate with tolerable accuracy the various other factors of production, but the labor factor is almost an unknown quantity. For, what assurance has the manufacturer that when he has his business fairly organized and in successful operation there will not be a strike of his employees, who will thus render absolutely useless his other expenses, with, besides, a possible loss or destruction of his entire investment? Hence if the man decides to engage in business his labor estimate must be placed extraordinarily high in order to give him a margin of profit. In other words, this means, instead of his trying to estimate how generous he may be with his employees, he is compelled to estimate how small he can put their wages in order that there may be a reasonable margin to secure him his investment. It is hardly necessary to consider all the arguments which economists advance against strikes. They say it is a brainless policy—that when the workers combine and delegate their interests to the hands of a few individuals they give up their liberty; that the chief object of the workingman through the medium of the trade unions is to secure a minimum wage, etc. But there is much printed and written by both parties about the minimum wage that misses the point. The so-called minimum wage is a delusion and a blind over which there has been waged a war of words, words, words, words, involving much noise but meaning nothing. The minimum wage is not worth a copper in interest to the workingman; what he wants is liberty and civilization and social justice. The greater number of the economists of England and this country have in the past century been working upon a false and misleading scent. Their theories and speculations have been based upon the doings and desires of a so-called economic man. This horrible and outrageous caricature upon humanity is conceived to act always upon one motive, namely, the desire for wealth. John Stuart Mill declares that "political economy is concerned with man solely as a being

who desires to possess wealth, and who is capable of judging of the comparative efficacy of means to that end." What wonder, then, that Carlyle should call political economy "the dismal science"? George Howell terms it the "grab-all science," for, he says, "its fundamental principles seem to be based on the Quaker's advice to his son, 'Make money; honestly if you can, but make money.'" But a new school of political economy has arisen which bids fair to dominate the whole field of this science. This new school protests against this barbarous conception of the "economic man." It recognizes that man is a compound creature; selfishness, to be sure, is one of his strong passions, but with every advance in civilization it becomes less and less so. Man is selfish, but he also loves; he weeps, he laughs, he hates, he enjoys, he knows pleasure and pain, and these things are just as true of the workingman as of any other. The answer, then, of the economist that the strike must be condemned because of the loss it entails is not sufficient, since this answer has been based upon a warped conception of man. For my own part, I would not say that strikes are right, nor would I say that they are wrong. It seems to me that the strike has been a method of procedure, not an ideal method, by any means, but nevertheless a method of procedure along which civilization has advanced and developed. The economists have examined all industrial conditions from the basis of one question only, that is, "Will it pay?" But there is another question more fundamental in its nature, more wide-reaching in its scope, and that is, "Is it right?" This question lies at the basis of every reform, and is the final measure of the ultimate success of every movement.

Strikes have been inseparably bound up with labor unions, and these, as has already been pointed out, are the result of the education of the workingman and imitation of his employer. The education, however, has been limited; had it been broader and more liberal, industrial war might have been averted, but not unless the education of the employer had been correspondingly broadened and liberalized. Everything that can be urged in defense of the trade union will directly or indirectly justify the strike method, since there could be no strikes without a union

and there would have been in the past no union unless the need of strike called it into being. This, of course, has no reference to trade unionism of the present or the future. As has already been noted, the laborer was under legal discrimination, and it has needed united action on the part of the workers to remove this discrimination. Here one reason, and a justifiable one, may be found for the trade union. It is an open question even yet whether the laboring man has all his legal rights; certainly in some of our states his rights have not yet received full legal recognition. Another and more important justification for the trade union is found in the fact that the labor contract is not really free in the case of the individual laborer. "The laborer, as compared with his employer, is placed at a disadvantage in the beginning by the fact that he is selling a commodity which is inseparable from his own person, and that he is compelled by his poverty to sell in order to live. He must therefore submit to the terms offered by the employer." "Organization remedies this by minimizing the disadvantages attaching to the position of the laborer and placing him on a footing of equality with his employer" (Baldwin, Economic Notes). Indirectly, then, strikes may be justified because of the justifiability of the trade union. But, it may be urged, even though the trade union be justified, this does not justify the strike method, since other means might have been employed. Yes, but what means? Well, some other peaceable means could surely be found. It can never be right to smite one's brother in order to secure freedom from an injustice. So it would seem. But there frequently come times when one must smite, and smite hard. Even Jesus, our perfect example, found at least one occasion to smite. No peaceable method could have been effectual, else he would have employed it. Ideal methods cannot always be employed when dealing with unideal men. The usurers and money changers were unideal men carrying on a nefarious traffic in a holy place. It might have been an ideal method for Jesus to have gently remonstrated with those Shylocks. Had he done so, however, he probably would have been unheeded, and most likely treated with scorn. The very fact that Jesus used the lash consecrated it for that occasion at least as an ideal method. But have such conditions

ever existed in the industrial world? Here, of course, there is room for difference of opinion. There have certainly been cases where the strike has proved the only *effectual* method. Possibly a longer continuance of some other method might have been efficacious, but of this we do not know. The civil war was really nothing less than a great strike, a strike to maintain the integrity of the Union, to loose the shackles from the Southern slave. Other methods were tried, but the Emancipation Proclamation backed by the sword was ultimately the *effectual* method. Let us take another instance and note the conditions. Previous to the railway strike of 1877 the fireman was paid \$1.35 per day, and sometimes was allowed only three or four days' work per week. Even then his time was frequently docked, and sometimes he was put on half time. What was worse, his pay was often withheld from three to four months. And, as though all this were not sufficient, he was compelled, when away from home, to board at the railroad hotels—rookeries would be a more fitting name—and had to pay a dollar per day for his board. Any one of these abuses in the present day would provoke a strike at once. But the firemen of that day endured even these conditions for months. They complained, asked for better terms, for redress of their grievances, at least for steady work and regular pay. What was the reply of the corporations? Contempt and insult. "Leave if you want to; there are plenty of others to take your places." Under such conditions what could they do but strike? They did strike, and—O the pity of it!—they were shot down by United States troops. This is only one case. There are dozens of cases when the conditions have been equally as bad; and in England hundreds of instances could be found where conditions were a great deal worse. We are not seeking to justify the strike so much as to point out that it has been impossible to obtain redress for grievances in any other way; and this very fact may be, perhaps, a sufficient warrant for its justification. The whole discussion may resolve itself into simply this: "Is this a world of progress, or are all things to remain as they were at the beginning?" "Why, what a foolish question!" some one says. But it may not be so foolish as it seems. Many of our rich men and some of our wise men have acted and

spoken as though this were *not* a world of progress. Certainly *it is* a world of progress! But, soft—who is to share the benefits of the progress? The blessings and comforts of progress belong to all. But the actual fact has been, in England at least, that nearly every industrial reform and political privilege gained by the workingman has not been because of any help or aid from the capitalistic class, but in spite of their bitter opposition. The peculiar privileges and political status of the British workmen of to-day are a most flattering indorsement of trade unionism and incidentally of the strike method.

Not all the acts of the trade unions can be justified, and certainly not all the strikes. There has been wrong on the part of both trade unions and employers. But once let the laboring people awake to a sense of the power that is theirs through the medium of the ballot, and the consequences may be the direst disaster or the most beneficent blessings. Disaster hereafter may be averted by justice now. An organized and a universal move on the ballot box by the laborers is not an immediate probability. The most deplorable feature of our whole national life is the organized system of graft and corruption that everywhere prevails. This is the very worst aspect of our public life. It is a festering sore, breeding contagion and rottenness throughout the whole body politic. What wonder as one contemplates these things that waves of pessimism sweep over his soul! He is tempted indeed to cry out, "Who can deliver us from the body of this death?" The foregleams of the dawn of a brighter day already lighten the horizon. The success of the Massachusetts and other state boards of arbitration and conciliation, and of compulsory arbitration in New Zealand; the organization of good government associations in our various cities, and, above all, the signs of a revival of the teachings and practices of Jesus Christ—all these indicate a better era, when strikes shall have passed away and discord shall have given place to a spirit of brotherly love and harmony.

R. S. Kinney.

ART. IX.—THE REIGN OF COMMERCIALISM

ONE of the marked characteristics of the new century is the reign of Commercialism. It dominates largely every avenue of life. Its subtle influence surrounds us like the atmosphere, and we inhale it at every breath—either consciously or unconsciously. In its organized form it assumes vast proportions, known as trusts, combines, etc., and these giants in turn battle for the mastery. It compasses all lands and seas, and seeks allies wherever to be found. Even the nations of the earth are in the struggle for commercial supremacy. Friendly competition between small tradesmen is becoming a thing of the past. Indeed, there is little chance for competition. It is not now the "survival of the fittest," but the survival of the biggest. As a recent writer says: "There is an advantage in having a heap of things that you can't use, and that advantage is that you can make men work for you in order to get them from you as wages. These piles of wealth have introduced a new kind of slavery, and men get rich, not by working themselves, but by making others work for them."

Our views as to what constitutes a fortune have been greatly enlarged in these later years. A half century ago fifty thousand dollars was considered quite a competency, but now a man must be a millionaire, yea, a multimillionaire, before he can be classed among the rich. And, too, fifty years ago seekers after a fortune were content to accumulate by the slower and surer process of industry and economy, but now they must come from the obscurity of poverty into the blaze and glare of wealth by a single bound. This all-absorbing desire to "get rich quick" leads to the wildest kind of speculation, and not infrequently to questionable methods. In the olden time Crœsus was the standard in estimating wealth; now Crœsus is a back number. If we desire to compare riches we take a modern standard—a Vanderbilt, an Astor, a Rockefeller, or any one of a score of others whom we might name. Nothing must stand in the way of commerce. It will brook no opposition, and every activity of life must be laid under contribution to fill its capacious maw. The surface of the earth is being

rapidly changed by its resistless march, and some of the most magnificent portions of nature's handiwork are in the act of passing to satisfy its greed. Commercial vandalism has even laid its icy hand upon Niagara Falls—that marvel of beauty and grandeur—and turned it into a cash register. We appreciate the lament of the Toronto Globe in which it forecasts the day when "the cataract of Niagara will be chasing its tail in a turbine wheel like a caged squirrel." It also speaks of the possibility of that mighty waterfall being so manipulated by some corporation that it could announce "that the Niagara Falls would be turned on from 8 A. M. to 10:30 P. M. on a certain day, when excursionists would have an opportunity of seeing the great wonder of nature in its original condition." The whole machinery of commerce is overstrained, and we are not surprised that it breaks about every twenty years. Is it any marvel that so many of our young men are swept from their moorings into this whirlpool of commercialism? And as materialism and commercialism are so close akin we are not surprised that the youth of our land are looking "at the things which are seen rather than the things which are not seen."

Bolton Hall, the social economist, in his parody on Solomon's sayings advises thus: "Get wisdom (the craft of the hand), get knowledge (the training of the mind), and with all thy getting get a monopoly. Spiritual understanding will only stand in your way; for worldly success under present social conditions can be achieved only at the cost of your fellow men." While we may be slow to believe that a "spiritual understanding" will stand in the way of worldly success, we do know that in the majority of cases worldly success stands in the way of spiritual development. Because of this fact the Word of God is neglected and the family altar deserted in many homes. This dominating spirit of commercialism is largely responsible for much of the Sabbath desecration which is so widely prevalent. Human greed is not satisfied with the profits of six days a week; it must prostitute the seventh day for worldly gain. Though in some of our states the laws to protect the Sabbath are admirable, but few Christian people will see that they are enforced. "Works of necessity" is a term which "covers a multitude of sins," and under its cover work of all kinds is being done.

They must keep the repair shop open, lay tracks, string electric wires, load and unload vessels, run the supply stores. As for the saloons, they have the right of way and are a law unto themselves. Sports of all kinds must be permitted. The Sunday newspapers invade the home, and the Sunday trains disturb the worship of the sanctuary. How far this spirit affects the life of the church itself it would be difficult to determine. Not infrequently a monetary valuation is put upon the services of the minister. Hence the question, "What is his drawing power?" "Can he fill these empty pews?" If he can, that means increased revenue with which to pay the salary. If not, another man must be canvassed. The question of soul-saving and the enlargement of our Lord's kingdom is one of minor importance. No doubt, too, this has much to do with the passing of the ministerial college president and the placing of a layman in his stead. Formerly it was thought that none was so well fitted for a college presidency as was the right stamp of a clergyman. True, he must have scholarship, administrative ability, and, above all, a consecrated personality which would impress itself upon the students and influence them to a Christian life. Now they seek after a man of affairs, one who can command the changed situation. To keep pace with the demands of the times new buildings must be erected, new departments must be organized, and the endowment fund greatly increased. For all this material development the contention is that the layman is better qualified than the minister. Since the smaller gifts of the people are not sought for as they once were, the millionaire has become a necessity to our educational work, and who is so well calculated to manipulate the millionaire as the president of large business qualifications? Whether the new departure will prove our weal or woe will depend on how much emphasis is put upon the weightier matters of a great university—such as the moral and spiritual development of the students. In this connection it may be well to note a similar change in our great metropolitan papers. The public press has not escaped the touch of commercialism. Once our great dailies took the lead and molded public opinion, while now, by their own confession, they are run to reflect public opinion. Formerly many of these papers were known far and near by the names of their

masterful editors, as Greeley's Tribune, Raymond's Times, and Bennett's Herald. So it was in other large cities. The names of these papers are retained, but few outside of newspaper circles know who the editors are. A great business manager is in these days deemed of more importance than the editor-in-chief. In the days agone these papers had convictions on moral questions and had the courage of their convictions; they "spoke as one having authority and not as a scribe" (that is, a scribbler). The potent factor now in the public press is the man who can so finance the concern as to produce large dividends. When the newspaper industry, which claims a capital of \$200,000,000, is run for revenue only, and not as an educative force, it comes down to the level of any other legitimate money-making machine.

As we broaden our vision we discover the reign of commercialism very marked in our national life. And this, too, with the commendation of everyone who would see the fullest development of our material wealth, which means so much in the betterment of our people. Already we stand abreast with any of the European nations, and far in the lead of most. Not only are our agricultural, mineral, and commercial resources practically inexhaustible, but the business tact and push of the American people are such as to make us the easy and successful competitors of any other on the globe. However, this very fact may be our danger point, in that it may blind us to those very factors which are indispensable to our national existence. Whenever the time shall come, if come it does—which may God avert!—when we shall forget that "righteousness exalteth a nation" and that "sin is a curse to any people," then will our national life begin to wane. To the observant and conservative there is a trend of public affairs that bodes no good. "The impression prevails," said Mr. Corliss last year in reporting to the House of Representatives the resolution in favor of electing senators by direct vote of the people, "that it is as difficult for a poor man to be elected to the Senate of the United States as for a rich man to enter the kingdom of heaven." So that, while it is easy for the rich man to secure laws by which he may add yet other millions to his wealth, it becomes correspondingly difficult for the poor man to secure any legislation in his own interest.

This dominant spirit of commercialism is in evidence on state occasions and in official documents. When President McKinley was assassinated one of our leading Methodist weeklies¹ published under the caption of "A Trinity of Immortal Documents" the Farewell Address of Washington, Lincoln's Address at the dedication of Gettysburg Cemetery, and the address of William McKinley at the Pan-American Exposition. In comparison of these documents we find food for reflection. Washington's Farewell Address is much the longest of the three and covers a great deal of ground. But while it points out many things of gravest import it does not fail to exalt the moral above the material. Among other good things he says:

Of all the dispositions and habits which lead to political prosperity religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

Many other extracts could be cited from this address along the same line of thought, but this will do as a fair sample. In Mr. Lincoln's speech, though very brief, we find the highest ethical teaching. Hear him:

It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion: that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.

As we read again the last public utterance of President McKinley we find it graceful, rhetorical, and logical, setting forth some of the great commercial factors which enter into our national life, yet, strangely enough, he fails to speak of any of those moral forces that have made us great and without which our national structure

¹The Christian Advocate, New York.

will totter to the fall. And this, too, is the more surprising since he was the most devout and religious of the three. Such utterances as the following abound: "The quest for trade is an incentive to men of business to devise, invent, improve, and economize in the cost of production." "Market prices of products and of securities are hourly known in every commercial mart and the investments of the people extend beyond their own national boundaries into the remotest parts of the earth." "My fellow citizens, trade statistics indicate that this country is in a state of unexampled prosperity." "We have a vast and intricate business, built up through years of toil and struggle, in which every part of the country has its stake which will not permit of either neglect or of undue selfishness." "The expansion of our trade and commerce is the pressing problem." And thus it runs to the end. Our contention is, not that these things should have been unsaid, but that along with them other and more important truths should have been emphasized. We may not need less commercialism, but we do need more evangelism—a fact that Mr. McKinley's assassination tragically emphasized.

The danger confronts us of thinking that "material prosperity is the touchstone of success." Wealth can add many comforts to our present life, but it can never be made the panacea for all the ills and aches to which humanity is heir. We must read again, and so read as to have the Master's words burned in our souls, "A man's life consisteth not in the abundance of the things which he possesseth." "Is not the life more than meat, and the body than raiment?"

O. E. Mandeville

U.S. DEPT. OF STATE

ART. X.—PERSONALITY AND THE IMMORTAL HOPE

THE Christian doctrine of immortality is essentially a truth of revelation. Here philosophy has no demonstrations to furnish. All that philosophy can be expected to do is to strengthen and confirm us in the living faith we have already found through our spiritual relationship with the risen Christ. But philosophy's confirmations are of great importance, and are stronger to-day than they have ever been before. Undoubtedly the most powerful drift in present-day philosophic thought is toward a supreme emphasis on the freedom of the human spirit, that is, toward personality. The days of naturalism are numbered; it has been weighed in the speculative balance and found wanting. Any philosophy will be found wanting which attempts to set forth our rational and emotional life in terms of matter and motion. This is now realized even by such a philosopher as Professor James when he seeks to graft a branch from absolute idealism on the old naturalistic trunk. But the attempt is not a success. In his *Human Immortality* (Boston, 1898) Professor James expounds his doctrine that the brain is transmissive of conscious life, not creative, as the older naturalism taught. Material things and the whole natural order mask the one Infinite Reality, which is the sole ground of those finite streams of consciousness we call our private selves (p. 15). Through the brain as the transmitter, he tells us, come gleams of eternal light from the great "mother sea of Reality beyond."

But it must be pointed out that thus to talk of the "Eternal Reality" and other impersonal and abstract conceptions is vain so far as shedding light on immortality is concerned. For if that physical organ called the brain be the transmitter to the individual of conscious life from the great "mother sea of Reality beyond," what becomes of the conscious life of the individual when the transmitter is broken? And for religion, at any rate, immortality can mean nothing short of the continuance of ourselves *as ourselves*. The immortal hope that faith can cherish demands assurance of the continuance of our conscious life, that is, a personal

immortality, after the material instrument of the soul which we call the body has fallen away. Here, of all places, it is useless to try to feed our hearts with abstractions. The impersonal conceptions of the "Eternal Reality" and the great "mother sea of Reality beyond" afford no light or comfort for our faith. In its net results for morality and religion the abstractions of an impersonal philosophy are soon seen to be no better than the dreary wastes of materialistic agnosticism. We must ever keep it in mind, then, that the question of Immortality is the question of *personal* immortality. Professor Howison puts it rightly when he says (*Limits of Evolution*, 1905, p. 285), "The real sting of death is the apprehension of each of us that *he* may perish in dying; and no hope of the changeless persistence of any Eternal Consciousness, divine or other, can afford us any consolation if this dread of our own personal extinction be not set at rest." How now does the present-day drift toward a personal philosophy give strength to this personal immortal hope? We answer, first, that the teaching of the most critical metaphysics of to-day concerning the identity of a changing thing brings strong confirmation to our Christian faith in personal immortality. We do not have to go very far into metaphysics to learn that there is a deal of mystery about a thing which changes and yet remains the same thing. Take an old worn and faded coat, for example. Its color is not the same as when it was first bought; it has shrunk and is therefore smaller in size; needed repairs have introduced some new material, etc. The crucial question is how it can remain the same coat when so many of its qualities have changed. Yet the owner knows it is the same coat which he bought some months ago and has worn all along. We know that the objects and the persons that change about us nevertheless remain the same objects and the same persons. Now, if we try to think of the coat as an independently existing reality, we shall soon be forced to conclude that the mystery of the identity of a changing thing is an abyss from which there is no way out. On the plane of the material and impersonal the problem of a thing which changes its qualities and yet remains the same is quite insoluble. For the modern metaphysical critic has taken away all the older devices, such as the notion of the

"thing-in-itself," that is, the thing existing apart from its qualities, and "mere" matter, that is, matter without qualities; and "pure existence" as a kind of core of being back of all qualities. The student of modern metaphysics knows too well how these uncritical prejudices have served as strong towers to the agnostic and the dogmatist alike when they were hard pressed in the speculative battle. But to-day these towers are in ruins. The chief value of the Hegelian criticism of Kant's idealism was in the clearing away of the last vestiges of crude realism that remained in the idle notions of the "thing-in-itself" and "pure" being.

There is no solution of the problem of the changing thing which yet remains identical with itself, until we see that change itself can exist only for the permanent and abiding; and the permanent can never be found in the world of material things which are ever changing—from the ephemera which lives its brief day in springtime to the mountains which the frost and storms of ages are changing and slowly wearing away. The permanent can only be found when we enter the realm of conscious being—when we come to the personal. In other words, the only solution of the above problem is in the words, *We know*. We exist as abiding and permanent over against the changing thing, and *we know it*. In the case of the coat, we recognize the changed qualities, but mentally affirm the coat of a year back to be the same coat. In the language of philosophy, we postulate the changing thing as remaining identical with itself throughout its material changes. This mental affirmation of identity is a free act of the self—free in the sense that it is compelled by nothing outside the nature of the mind itself. Thus the problem of a changing thing remaining the same thing throughout its changes finds an answer, and change itself becomes intelligible only as we see that the personal self is the only reality which abides above the constant flow of material change.

Now, our bodies are material things, and as such are subject to continual change. We are conscious of great changes in them as the years go on. Almost every sense quality—size, form, color, weight, etc.—changes many times in the course of a lifetime. It would puzzle the uncritical man of common sense logically to

justify his own identity through forty or fifty years of physical change. The scientist would make it clear to him that every material particle in his body had been replaced six or seven times. An inspection of his own portrait taken from time to time would convince him that all his physical qualities had changed. As the man of advanced years it would be exceedingly difficult for him to trace his direct physical connection with his youth of forty years before. But as over against all this he would say, "But *I know* that I am the same person and have been all along;" and this personal affirmation of his identity is the key. Back of all material change is the abiding personal spirit, which knows itself as abiding. The body is the material instrument of this spirit, and, as over against all change which time and disease may bring about in it, this spirit continues to know itself as abiding through all the succession of physical changes. This is the mystery and the glory of personal selfhood. And now it is but another step to suggest that if the self has known itself as abiding throughout the very considerable changes which have taken place in its material instrument, the body, will not the self know itself as abiding through the final change in the soul's instrument, which men call death? But the objection may be urged, "Yes, but that final change in the body is its destruction. The harper can make music with a harp which grows old and gets played out; but the harper can make no music with his harp when the strings have snapped and the sound-board is broken." The rejoinder would be, "True, but remember that strings and sound-board did not produce the music. The harper himself made the music, and who shall say that the harper will not make music, and nobler music, with new strings, new sound-board—with a new harp!" And so through all material changes in our physical organism the conscious personal spirit asserts itself as abiding, and upon this rests the whole structure of our rational life, and upon this we may also rest our Christian faith that death has no power to end the larger life of the spirit. This is a lofty height which philosophy has acquired only after much laborious climbing of thought through many, many years. And from these heights we may look over, and through the mists catch glimpses now and again of a conscious personal life beyond.

"Till death us join!
O voice yet more Divine
That to the broken heart breathes hope sublime;
Through lonely hours
And shattered powers
We still are one, despite of change and time.

"Death with his healing hand
Shall once more knit the band
Which needs but that one link which none may sever;
Till through the only Good,
Heard, felt, and understood,
Our life in God shall make us one forever."

In reply to the question, Do you regard this as a demonstration of immortality? we answer, No. Immortality is not demonstrated by philosophy. It is far too large a truth for that. Philosophy cannot demonstrate God, nor the principle of causality, nor identity, nor the self! And no student of philosophy who understands himself tries to or wishes to. The personal self, the personal God, the life of the spirit—these are mighty truths which, like mountain peaks, emerge more and more clearly out of the mists and shadows as philosophic thought frees itself from the uncritical prejudices of sense and liberates itself from the fallacies which have arisen out of the inherent weaknesses of language and from the shadow cast by its own logical processes.

In this larger assurance which grows out of personal life itself we rest; content to know that if the natural world is to be intelligible, and if our human life is to have a deeper meaning, it can only be through these majestic truths which ground the present and fleeting in the Eternal and Abiding.

Francis L. Strickland

ART. XI.—SAXON METHODISM

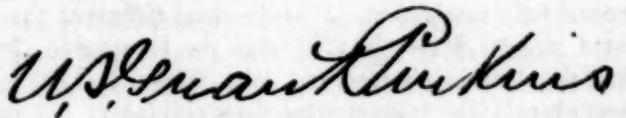
THE kingdom of Saxony is a state of the German empire, and lies in the south central part of the realm, bordering Bohemia along the Erz Mountains. It was the center of the Reformation, the protector of Luther, and the shield that warded off the powers of Rome. Throughout the people are characteristically Protestant, and memorials to the great reformer are seen everywhere. But the spirit of Luther seems to have fled its former habitation and the gospel to have lost its power. The court is Catholic, and the cross of wood is making slow but sure progress in this land it once committed to the prince of evil spirits. The established churches have many pews to rent, and the stock in trade becomes less and less every year. It will soon be below par, if the renowned professors (to whom Christian schools in America send their brightest young men) get a few more broadsides at the "Impregnable Rock." The spiritual condition of Germany is lamentable indeed, but the dawn cometh. Methinks I see its rays not in the east, but in the south and west. The liberties of modern Europe date from the French Revolution, and France takes the initiative now in that which will be in the not far future the fact of all Europe—disestablishment. When that comes and the great Protestant denominations, with that Christian rivalry which is so wholesome, can work side by side, then Zion's wheels will move in this land of knowledge and dearth.

But to Saxon Methodism. God is providing now the means he will use later for the salvation of this land—Methodism. I speak only of the Leipzig District of the North Germany Conference. Here has been the scene of the greatest success. During the last year 672 members have been added. At Plauen, where the Annual Conference was held in June, 147 have been received. This has not been the result of special services, but of constant interest during the entire year. Crowds attend the preaching of the Word, the chapels are filled, and vast throngs from far and near come to the more important meetings. This is characteristic of the entire work except in the large cities. At the Conference in

Zwickau two years ago Bishop Vincent preached to 4,000 people; at Berlin last year there were 2,500 at the afternoon service; and on June 12 last in Chemnitz Bishop Burt spoke to 2,000. In Plauen the following Sabbath there were 3,000 at the meeting. There were press notices of the Conferences in the Leipzig dailies. One very striking feature of the movement is the number of young people interested; in fact, they seem to be in the majority, and the activity is remarkable. Methodism is reaching the young people of a manufacturing Germany and putting sunshine in their hearts, joy in their faces, and songs on their lips. I have heard music before, but these young people's choruses, numbering hundreds of voices, can soon make one forget all but heaven. Leaving religion out, the movement is of great worth in a social, material, and ethical way. Methodism here has outgrown its seethood and is an acknowledged fact. It was graciously recognized in June by the emperor for the first time in a telegram addressed to the South Germany Conference of the Methodist Episcopal Church, at that time in session. This was not, however, in keeping with the idea of a policeman who, when the writer inquired for the Methodist church in a certain city, gravely made the declaration that it was no church, but a chapel, and the people no churchmen, but dissenters. Whatever that policeman may think, Methodism has force enough to absorb the United Brethren Church, with a thousand members and eight ministers. But all is not clear sailing, by any means. There are persecutions of such a character that one must think of Russia, not Germany, when told of them. At one place a member died, and the pastor of the established church forbade any funeral service. This was heeded except at the grave, where a prayer was offered. The Methodist minister who prayed and the man from whose house the funeral took place were fined twenty marks each, and several other active participants smaller amounts. At another place prayer was forbidden in the Methodist chapel. Only singing and speaking were allowed, but when the people came to the service they prayed silently upon taking their seats. A policeman one Sunday morning looked in and saw this. As a result, the preacher was fined one hundred marks. Only the children of Methodist parents are sup-

posed to be taught Methodism, and these are supposed only to attend Sunday school. Some negligent parents permitted their children to accompany them to church, and this little act cost the minister a fine of four hundred marks. Of course, there is no way of redress, as dissenters have no religious rights except those granted from above. At a distance of four thousand miles Germany seems a unity, but upon coming nearer that union is broken by some twenty-six petty kingdoms which up to 1870 practically managed their own affairs. Twenty-five states grate inwardly to-day over the predominance of one, and the dead poets must have nightmares yet over a "United Germany." One need not be astonished over peculiar things, especially here. In this land of scholars and ignorance, of freedom and despotism, of advance and stagnation, three centuries live side by side.

Perhaps it might be of interest to the readers of this article to know the process of getting out of the Lutheran or established church in order to become something else. First, one must give public notice of his intention, then after a lapse of four weeks repeat this notice. After that he must go before the court to get his request granted. For all this there is a fee ranging from five to fifteen marks, according to the place. The local pastor of the establishment may make this very hard, and as a usual thing these men have no love for Methodism. After the court grants the petition the person is recorded as a dissenter, and, as a presiding elder put it, "he is blacklisted." Yet this does not affect the man in his business relations. He stands an equal show for a government position with the churchman. In the face of these obstacles the conclusion must be reached that German Methodism is genuine, and from the present signs there will be a "Methodist Episcopal Church of Germany," the leading Protestant denomination, a power for good in the spiritual, educational, and civil life of the New Fatherland.



A handwritten signature in cursive script, appearing to read "W.S. Gerrard Perkins". The signature is fluid and somewhat stylized, with "W.S." at the beginning, followed by a middle name and last name.

ART. XII.—WHAT THE IMPRISONMENT DID FOR SAINT PAUL

THE reader of the book of Acts is disappointed at its abrupt close. Many questions arise: What became of the apostle? What did he do during the imprisonment? Why was he imprisoned? This latter question has been variously answered. Some have said it was that the prison epistles might be written; others, that patience and kindness might be taught the apostle. But these seem to be results rather than reasons, and another may be given which will explain these two. It is that the apostle may have the opportunity to stop and see the new conditions and the new needs. For twenty to twenty-five years he had been working at fever heat on the basis of the revelation received in the Arabian Desert. During that period he had been unceasing and untiring in his work of an evangelist, and he had not stopped to work out the problem any further. That which takes place in the life of nearly every great evangelist now takes place in the life of Paul. He becomes less of an evangelist and more of a pastor.

The imprisonment did two things for the apostle: 1. It established his authority as an apostle. In Galatians he is fighting for his rights, defending his apostleship, storming the breastworks of the enemy. Prior to the imprisonment he was moving rapidly from place to place, seldom stopping long in any one, and always meeting Jewish opposition. Now he is before the church as a "prisoner for Christ." This period produced a series of prolonged trials and disasters that attracted attention. He had had persecutions before, but they were isolated and when he was less known. These later trials won for him the thought, the prayers, and the attachment of the church. The enforced inactivity brought him into less open opposition. Thus his authority had become fully established. It is the same difference that is to be found in John Wesley in 1750 when the Established Church had shut the door in his face and John Wesley in 1780 recognized everywhere. The later epistles show nothing of the apostleship controversy. That is accepted, and Paul writes in calm security.

2. It gave the apostle an opportunity to view the whole church. The veteran says that when he is on the firing line he knows little of the battle save that in his immediate vicinity. It is the man who is with the commander back of the line who sees the whole conflict. The change in Paul is from one on the firing line to one with the commander. For years he had been at work seeing only those and knowing no needs save those immediately at hand. From time to time reports of schisms and false teaching reached him, and he replied in scathing terms, even pronouncing a curse on those who differed with him. But held in restraint at Cesarea he had little to do but think. And his thinking gave him a larger view of the church. It is no longer the church in any particular place, but the church of Christ in the world and there to stay. His thinking finds expression in the "prison epistles." These are quite different from the earlier ones. There is no contradiction or inconsistency, no change of foundation. But he is building a loftier and fairer superstructure.

This enlarged vision affected him in at least three respects:

1. He has a new conception of Christ. Before it was the divine Lord of the resurrection, now it is the human Lord. Before it was the work of Christ, now it is the person of Christ. His experience had been the opposite of that of the other disciples. They had seen first the human Lord and then the divine Lord; he saw first the divine Lord and then the human Lord. As a result during these years he had been living on the mountain top, away from the world, away from man. His whole endeavor had been to get man away from the world. The spirit of asceticism was present. Now he sees Jesus Christ as human, and living among men to save them. These later epistles are Christological.

2. He has a new conception of Christ's second coming. In Thessalonians it was in the immediate future; now it is more remote. Then it was to save as many as possible before the second coming; now it is the gradual transformation of the world.

3. These brought him a new conception of the church. It is in the world to stay till Christ's second coming. It is here to be the leaven that is to leaven the whole lump. This means that it must be built up in its moral character. Its work is not alone the

saving of sinners, but the perfecting of saints. Hence more of sanctification is found in these epistles. The church must have in it "the mind of Christ." It must measure up to the "fullness of the stature of Christ." For it he prays that it may be "kept pure and blameless, in readiness for the day of Christ." His changed emphasis to Christology has made the church more than an organization for services and worship. It is now a hive of activity in moral and charitable work. It is the church of God in the world representing its human Lord. As a result these later epistles are entirely different in their construction—so much so that it would be hard to connect the pastoral epistles with the earlier ones if we did not have the intermediate epistles to the Ephesians, Philippians, and Colossians.

1. These later epistles are less doctrinal and more ethical. And it is a morality of motives that is presented. The Jew had attempted to label everything good or bad, and to determine a man's character by the labels. But Paul teaches that that which is good to-day may be bad to-morrow because of the motive. To quote another, "It is no longer a question of what we shall do and where we shall go, but why we shall do and how we shall go." This is a great change. The Christian is not bound by any walls of prohibition, or by any attempts to observe rules and moral laws. "To the pure all things are pure." The Christian is to "stand in the freedom wherewith Christ set him free." The determining factor is his motive. To him all days are Sabbath, used unto God, and all work is religious work. Yet there is nothing of antinomianism. He is very careful to lay down a full line of principles of ethics, and at times drops from the principle to the detail. There is hardly a line of human conduct that is not treated somewhere in these prison epistles. The thought of the apostle seems to be to get away from a legalistic Christianity, and have the man measure himself not by the moral law or a moral code, but by Jesus Christ, who is in the fullness of divine perfection.

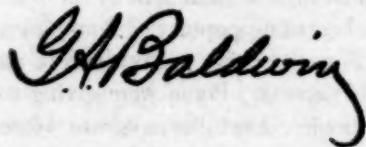
2. The need of a more thoroughly organized church is recognized. Hence much space is given to organization and pastoral theology. Public worship, prayer methods, qualifications of church officers, methods of teaching, directions to officers, are some of the

subjects treated in the first letter to Timothy. It is evident that he realizes that the simple congregationalism of the church of that day was inadequate; and his directions regarding the reorganization of the church at Ephesus may have been the beginning of what developed into the papal church a century later.

3. At first a seemingly secondary matter is his changed attitude toward marriage. But on consideration this will be found quite fundamental. He tells the Corinthians that, while it is not unlawful to marry, yet it is an occasion of tribulation and is likely to lead them from God. So he advises all unmarried persons to remain single. This he distinctly states is simply his judgment and not a commandment. In Ephesians he compares marriage to the union between Christ and the church—"an honorable estate." He tells Timothy that young women ought to marry and that he who teaches otherwise is a schismatic and false teacher. This change is due to his changed view of the second advent and larger view of the church. As he now sees it Christ is the head of all things. He exists, not alone for the church, but for the world. And he has an unconscious influence upon it. This larger theoretical dominion of Christ pointed to a larger actual dominion. All things must be brought under the conscious influence of Christ. But if this world is to be Christianized a Christian society becomes necessary. So Paul rises to defend the home. He wants its Christian influence. He defends it against evil attacks, giving as his reason why young women should marry "that there be no occasion to the adversary to speak reproachfully." He defends it against an encroachment of the spirit upon the flesh. Christianity was becoming popular. Young men were leaving home to become missionaries. He wants them to show piety at home and requite their parents. Some were giving to the church at the expense of the home. Such, he says, are worse than infidels. The home was being neglected and destroyed for the church, so he defends the home.

4. There is a changed attitude toward heretics. In the earlier epistles he has been unscathing in his denunciation of them. But in these later ones his attitude is different. In Rome certain persons are preaching Christ with the purpose of annoying the

prisoner. Possibly it is a legalistic Christianity. Whatever it may be, he has no anathemas to hurl at them. Rather he is rejoicing that Christ has been preached even if it be in an imperfect manner. The big thing is that Christ is being preached. More distinctly is this shown in Second Timothy. Two men, Hymenæus and Philetus, have been teaching a heresy regarding the resurrection with the result that some have backslidden. Paul is instructing Timothy how to deal with them. Love, not excommunication, is the principle. What a man believes with his head is of small importance provided his heart is all right. It is not theology, but morals, that is to determine. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his," and "Let every one that nameth the name of the Lord depart from iniquity." The house of God is large and has a firm foundation. All large houses have vessels of honor and of dishonor. God knows them that are his, let him do the excommunicating. Only, Timothy, be sure you are a vessel of honor. In other words, Paul now determines a man's right to church membership not by what he thinks but by what he does. Let him alone for a time. If his life prove true, then lovingly attempt to lead him to a true mental attitude. But if his wrong thinking leads him to wrong acting and his heresy of mind becomes a heresy of heart, then he should be excommunicated. He would let every man who professed to be a Christian be a Christian unless his acts showed he was not. Such is Paul's charitable stand toward the heretic in the last extant epistle written by him.

A handwritten signature in cursive script, appearing to read "G. A. Baldwin".

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

SOME men who have been educated in schools founded and maintained by men of faith and piety turn and kick down the ladder by which they have climbed, and try to persuade their fellows to live without God and die without hope. They have reason to be thankful that they were born in a land where the gospel they reject has tamed the ferocity of men who but for Christianity might long ago have eaten their carcases as did the South Sea Islanders or cut off their heads and tanned their hides as did the monsters of the French Revolution. An Englishman visiting the Fiji Islands told a converted chief that he was foolish to listen to the missionaries, who wanted to impose their religion on him and his people. This was the old chief's answer: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now you, *you!*—if it had not been for these missionaries, for that old Book, and the great love of Jesus Christ which has changed us from savages into God's children, you, *you*, would never leave this spot! You have to thank God for the gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time."

LIFE'S SEASONS

IN Luccardi's studio, in Rome, were four marble busts representing the seasons. Spring was a delicate girl, with rosebuds at her breast, flowers in her smooth, silky hair, and a wistful look of the future. Summer was a woman with full lips, face, and figure, flushed with vigorous, lusty life, headed wheat in her hair, and a satisfied look of the present. Autumn was the same face later, crowned with clustered grapes, wearing a look of pensive retrospect, half-mournful satiety, and disenchantment, a sober afternoon look of reality, and seeing things as they are. Winter, with rigid, shrunken face and blown hair, wore pine cones in her thin locks, and her rheumy, uncertain eyes seemed to face a driving storm. This last bust was as effective artistically as the others, but too grim and stern to be pleasant.

ant. The marbles spoke not so much of earth's seasons as of the periods of human life.

Majestic man does not permit either the year or life to roll its seasons along without his questioning and demur, his murmurs being born partly of ignorance, partly of wickedness, some from purblind instincts which see dimly and erringly, and some from the demons of unrest. The dread and protest of the timid instincts go out toward such seasons as are marked by fadings and apparent loss; in the French picture called "Automme" the angel who is extinguishing the flowers does it with averted face; but all seasons are obnoxious to the devils of discontent. God himself is not able to please some people. They have learned, in whatsoever state they are, therewith to quarrel and fight. At night they cry peevishly, "Would God it were morning!" and in the morning, "Would God it were evening!" No season suits them when they have it. They do not like summer, except in winter, nor winter, except in summer; and if winter gives a touch of warmth, or summer a little cold, they are ready with the querulous complaint, "It is unseasonable."

The half-fond, half-timid instincts which would hold back life from its progress are shown in various ways. One in middle life does not like to think that father and mother are growing old, and their heads whitening with life's winter. The growing up of children is not without an occasional feeling of momentary regret to the parent. The mother looks at the picture, taken in early childhood, of the daughter who is now a full-grown girl—notes the difference, and says: "Where is now the little child who sat for this picture? I have lost her just as truly, and in a sense even more fatally, than I have the other one who died. Not on earth, nor even in heaven, can I ever find again my little girl of the picture." Hiram Powers used to show a marble copy, which he had made many years before, of the chubby hand of his little daughter, saying significantly, "I stopped that there." Victor Hugo's definition of paradise was, "The parents always young, and the children always little."

But why shrink from life's later seasons? They may have a lovelier grace, richer possessions, and nobler satisfactions than any of the earlier. As for grace, the loveliness of youth is cheap and insignificant beside that of a truly beautiful age. Among the dearest ornaments of the world are the forms and faces that have grown bowed and wrinkled through years whose strength was spent unsparingly in helpful and honorable endeavors. When a man, by the

strain of long service, is "bent like a laboring oar that toils in the surf of the ocean," that curved line is the line of beauty. Although the beauty of a pale face is invisible to the vulgar eye, it may have a superlative charm for those who see with mind and heart. A blowzy, beery Englishwoman went into Hiram Powers's studio in Florence, and, looking about among his works, came to a bust of his wife which he had chiseled tenderly. It was a thin and delicate face, as if worn by sickness. "What an ugly face!" exclaimed the coarse woman to her companion, and seeing, as she half turned, a man in workman's cap and apron, and with clay-covered hands, who had stepped in from the shed and was standing near, she asked him, pointing to the bust, "Who is this?" The workman looked at her with his great, mild, wonderful, ideal eyes, and answered quietly, "My wife, madam." "And who are you?" she continued, nothing daunted by the serene dignity of his aspect. "My name is Powers, madam," replied the artist, in whom Thorwaldsen hailed the restorer to marble of a glory it had hardly known since the days of Praxiteles. The visitor no more knew enough to be abashed before him than she had soul to see the loveliness of the sweet face worn in loving wifehood and unselfish motherhood.

It has been well said that all lines of the human face have something either touching or grand, unless they seem to come from low passions or evil habits. About the streets of a certain city a certain man carries a grievously mutilated face, marred worse than any other you could well find—the nose gone entirely, the torn lips showing the teeth in ragged openings. He is a business man, but is observed to wear always a soldier's cap. The cap is worn to explain the face. O, yes, we see and understand. His countenance was shot in pieces so by standing up where the air was thick and dreadful with flying lead, and since he faced the storm of deadly hail for us, that we might have a country, and since we hold our country at the price of all the symmetry that was in his features when he bore them manfully to the front against the foe for this merciless scarring, therefore he is our most beautiful brother for evermore, and we deserve ill of our kind, we are of the vulgar herd of the dry-souled and feeble-minded, if his ruined face is not fairer to us than the haughty and unspoiled perfectness of the Belvedere Apollo in the Vatican.

Does a face grow less attractive as the record of more and more worthy years is dinted into it? Nothing is so good as ripeness and maturity; and life, like fruit, is at its best when it is ripe-sweet and

mellow, and waiting to be gathered. The progress of life is sacred and to a consummation. Listen to the strongest of modern poets in the grandest lyric of human life ever written:

"Grow old along with me!
The best is yet to be,
The last of life for which the first was made:
Our times are in His hand
Who saith, 'A whole I planned;
Youth shows but half; trust God; see all,
Nor be afraid.'"

Each season of the year has open heaven's gate above it. Bryant wanted to die in June and he did, but December answers just as well, and is as balmy for dying though not for living. Heaven is not so cold that they must shut the door in winter to keep it warm. Life's seasons, too, all front the open gates of eternal blessedness—open to the Babe, who says to the challenge of the sentinel: "I was born near the gates of pearl, and had not far to come. I came across a narrow strip of breathing and pulse-beats. Almost as soon as the earthly air blew upon me it wafted me hither. My feet have not so much as touched the earth and are not dusty; they will not soil your gold-bright pavement; let me in!" open as well to the Old Man, who says: "I have eaten the bread of a century. I have ridden the earth around the sun a hundred times. The snow five thousand winters old on the world's most aged mountain is not whiter than my locks. I have borne all weathers, drunk all waters, made all journeys. If Earth is not weary of me, I am of it. Welcome Heaven! Let me in!"

FIFTY YEARS IN SOUTHERN ASIA¹

We cannot say that Methodism in Southern Asia is confined to the last fifty years, for our Methodist brethren of Great Britain have been there very nearly a hundred years, and have done good work. It was in 1814 that that man of mighty soul, not unaptly called "the foreign minister of Methodism," so conspicuous was his place in the early developments of the Wesleyan missionary movement, Dr. Thomas Coke, passed to heaven from the Indian Ocean on his way to Ceylon. His bereaved comrades bravely took up the task thus heavily thrown upon them, and promptly started in, with combined zeal and

¹ This admirable survey of the work of our church in Southern Asia has been written for us by Dr. James Mudge, who was for ten years a missionary in India. Desiring to publish it before the Jubilee celebration, which occurs in May, and having no space for it among the contributed articles in this number, we admit it to these editorial pages.

discretion, to evangelize the Singhalese and the Tamils. In 1817 ground was broken by the Wesleyan missionaries on the continent of Asia, at Madras, India. The Province of Mysore was entered in 1821; the hard problem of Calcutta was attacked, temporarily in 1829, and more permanently in 1862; and in 1864 a station was opened in Lucknow. Without following the story of the steady expansion of this ever-widening work throughout the nine decades of its existence, it seems in order to say that the Methodism of the mother country has to-day in Southern Asia 168 missionaries (men and women), 86 ministers (native and other) called out locally, 2,792 other paid agents, 2,244 unpaid agents, or a total working force of 5,290; with 781 chapels and other preaching places, full and accredited members to the number of 13,946, on trial for membership 7,290, and a Christian community numbering about 62,000; the number of children under instruction is 63,074. Of these 14,000 full members a little over 5,000 are in Ceylon, 2,400 in North India, and the remainder in South India; each of these three sections having four districts. The additions during the past year in the whole field were 706. From all of which it is seen that the success reached by these workers, for various reasons, can only be accounted moderate; not such as to warrant the expectation that a very large share in the Christianization of India is likely to be theirs.

Our particular theme is the work, not of Methodism in general, but of the Methodist Episcopal Church, during the half century now closing, in India and the regions adjacent. There is special fitness in linking it, by this preface, to the previous Wesleyan opening, not only because of the essential oneness of the two churches, but also because the founder of our Mission was trained in the Wesleyan Connection, and, still further, because, on his earliest circuit, in 1844, he was associated with the Rev. James Lynch, one of the original band of missionaries who went to Ceylon; twelve years later the venerable Mr. Lynch, who had been the means of awakening the interest of his young colleague in missions, sat on the platform with him at the farewell meeting in London and offered the closing prayer. In this rather remarkable way were the beginnings of the two Missions connected, although at an interval of forty-two years.

THE LEADERS

Into the oft-told story of the founding of the Mission and its initial struggles we scarcely need to enter. Three men, mainly, im-

pressed themselves upon it: William Butler, Edwin W. Parker, and James M. Thoburn. Dr. Butler, accepting the perilous post declined by many, threw himself into his mighty task with indomitable energy and boundless enthusiasm, heroically braved the dangers, carried the cares, and bore the heavy burdens of the early years, located the stations with skill, purchased property with good judgment, secured the friendship of the British officials on the ground, commanded attention for his cause from the American churches by the constant use of a rarely equaled pen, obtained large gifts from many, rallied around him a noble band of helpers, and, in short, did conspicuously well a work which might easily have been mismanaged with direful consequences to the Mission. When he laid down the scepter of command as superintendent, on the organization of the Conference at the close of 1864, Bishop Edward Thomson paid him this well-merited tribute: "By his selection of the field, choice of situations, management of the finances, and general oversight of the work, he evinced eminent ability. He was the man for the work—prudent, pious, sagacious, with a courteous bearing, a just self-estimate, an enterprising spirit, and a profound regard for the authorities by whom he was commissioned." His name will long be held in honored and loving remembrance, his laurels will not fade, no man can take his crown.

Dr. Parker, coming to India with the illustrious party of nine who landed in Calcutta, August 21, 1859, soon showed the high qualities of which his nature was composed, and until his decease, in June, 1901, gave himself unstintedly to promoting the interests of the cause. As we trace the history, decade by decade, we are constantly confronted by the figure of this tireless worker; we find traces on every side of the very large share he took in directing operations; we note his strong hand and tender heart; we see his kindly, genial spirit, his gentle sympathy for the young, his thoughtfulness for others, his unselfishness and true devotion. Few equaled him in capacity to labor, in power of application, in breadth of view and quality of leadership. His plans were always practical, his ideas progressive, his hopes bright. He seemed possessed of universal adaptability. There was nothing which needed to be done which he could not do remarkably well; he had a Yankee knack of turning his hand deftly to every task. His gifts of administration were extraordinary. He was a master of men. He could grasp the smallest details and the largest schemes. He was an evangelist of no common power, a com-

petent builder, a shrewd financier, a temperance enthusiast, an excellent teacher, a Christian whose character had no flaw, loved by the little ones, looked up to with adoration by the hundreds of native teachers whom he had trained like a father, masterful, magnetic, tactful, sagacious, wisest of counselors, warmest of friends, most forceful of executives. If he had been elected bishop in 1896, as he should have been, instead of in 1900, when excessive labors had worn out his robust constitution, he would have exhibited, we believe, with luster and large results, on the more extended sphere of Southern Asia the magnificent episcopal qualities which for thirty-five years he had so clearly displayed on the plains of North India. And 1892 would have been four years better still.

The third member of this illustrious trio, Bishop Thoburn, "statesman, seer, saint," as he has been rightly called, needs less characterization just now in that he is still with us at the age of seventy, with many years more, we hope, in which to demonstrate yet further his preëminent fitness for the high place which he holds in the hearts of Methodists, and indeed of all Christians who have become acquainted with his unsurpassed services to the cause of God in his generation. He, too, was with the little band which left Boston for India in 1859. He, too, was early recognized as a born leader. Hand in hand with Bishop Parker, seeing with him eye to eye, he, too, throughout the opening formative decades was a controlling factor in the development of the original Mission. After that, as we shall note in tracing the history, his main sphere of operation was in other parts of the empire, and the splendid proportions to which the work has grown are very considerably due to his generalship.

THE FIRST STAGE

In sketching, with brutal brevity and cruel compression, the course of the Mission, its history may be divided, for convenience' sake, into five stages, which correspond substantially with the five decades which have now so nearly elapsed. The first stage will naturally close with December, 1864, when the India Mission Conference was organized with 17 members, to whom five others were at once added. The Minutes show 209 communicants, with 115 baptisms (children and adults) during that year. Considering all the difficulties involved, this was pretty good. The interruption of the great Mutiny had made the working time really less than seven full years. Costly experiments had been tried, perplexities solved, adjust-

ments made, helpers found, openings obtained. By the end of this short period Lucknow, Bareilly, Sitapur, Moradabad, Shahjahanpur, Budaon, Bijnour, and Naini Tal had been strongly occupied, the necessary buildings erected, small congregations gathered, schools begun, a printing press started, orphanages established, the language learned, some translations made, medical work attempted, and, best of all, perhaps, a native ministry was lifting its head. The additions to the missionary force included J. L. Humphrey, M.D. (joining in 1857), Samuel Knowles (an Englishman joining on the field in 1858), J. W. Waugh (1859), J. H. Messmore (1861), T. S. Johnson, M.D., T. J. Scott, and Henry Mansell (1863), all of whom remain to celebrate the Jubilee, and rejoice over the great success to which they have so signally contributed. To Dr. Humphrey was given the honor of baptizing (July 24, 1859) the first convert, a Mohammedan, named Zahur-ul-Haqq, whose attention had been arrested while listening to a sermon in the Bareilly bazaar; he became in 1882 the first native presiding elder of our church in India, serving in that capacity with decided success until his retirement in 1893. Dr. Waugh, having been a practical printer, was given charge of the printing press, set up at Bareilly in 1860. Orphanages were opened—for boys at Shahjahanpur, for girls at Bareilly. By 1862, owing to one of the famines which so periodically scourge India, they were filled with 228 inmates, many of whom, under the judicious care supplied, grew up to be very useful assistants in various capacities.

THE SECOND STAGE

Nine more very important years, stretching from January, 1865, to January, 1874, may be said to constitute the second stage of the Mission. They are important for a number of things. Matters moved in every way more smoothly and rapidly after the complete organization of the Conference, with three districts—Lucknow, Bareilly, and Moradabad—and three presiding elders—Parker, Waugh, and Judd—chosen to the post by the votes of their brethren. The field was enlarged at once by the addition of three new stations. Among the reinforcements which poured in from America came those master workmen, Robert Hoskins (1868), Thomas Craven and P. M. Buck (1870), B. H. Badley (1872), and J. F. Scott (1873), of whom Hoskins and Badley have passed over to a most abundant reward, while Buck and Scott remain at the front accomplishing great things. A change gradually took place in the manner of preaching. It was

no longer confined to the noisy bazaars, from which little fruit came. It was found better to sit down and talk with groups in separate sections of the cities (the *mohullas*), and to depend much on itinerating tours during the cold season throughout the country districts. It was found feasible and most advisable to follow the lines marked out by the caste system of the people, and where an opening, however slight, had been made in one of these castes to pursue it with diligence, thus adding to the nucleus formed larger numbers of the same sort.

The organization of the District Conference in 1868 was of great significance in its bearing on the prosperity of the Mission. It was due to the fertile brains of Messrs. Parker and Thoburn, who were of one mind in the matter, and it soon abundantly proved itself just the thing for magnifying and unifying the labors of the ever-increasing host of local preachers and exhorters not yet sufficiently advanced for membership in the Annual Conference. The Methodist Episcopal Church in America, borrowing from its India branch, made the District Conference part of its machinery in 1872, but it has never filled the place here that it does there, the conditions being so very different.

The press was moved in 1866 to Lucknow, where it soon had great enlargement, sending out a steady stream of Methodist literature absolutely indispensable to the growth of the native church. In 1871 was started the Lucknow Witness, which has been from that day to this (now the Indian Witness) an invaluable medium for the dissemination of truth throughout the Indian empire. In 1868 D. W. Thomas started at Bareilly an Industrial Establishment to give employment to native Christians; and, for the same purpose, in 1869, T. S. Johnson founded Panahpur. The Theological and Normal School (most of the time in charge of T. J. Scott), from which have gone forth in all directions such numbers of well-equipped preachers, was commenced at Bareilly in 1872; and a little earlier, in 1871, was inaugurated at Lucknow, chiefly through the vigorous initiative of Thomas Craven, a new policy concerning Sunday schools which has put us as a denomination at the front throughout the land in this great movement. The numbers in the Sunday schools in 1870 were only 1,051; in 1875 they had come to be 6,751; and they have gone on multiplying ever since, until in 1904 they were 133,266, or nearly as many as in all other Missions combined.

In 1870 came Miss Isabella Thoburn and Miss Clara A. Swain, M.D., the first representatives of the Woman's Foreign Missionary

Society, forerunners of the long line of ladies destined to great usefulness in the zenanas, schoolrooms, and dispensaries. The society which sent them had been organized in 1869 largely through the efforts of Dr. and Mrs. Parker, then at home on furlough, together with Dr. and Mrs. Butler.

It would seem that the events already so cursorily indicated might be sufficient to make this second decade exceedingly memorable, yet one other must be mentioned still more far-reaching in its results. That was the coming of William Taylor, who, after more than twenty years of most effective missionary labor in many lands all around the globe, reached Lucknow, in response to the entreaty of Dr. Thoburn, November 25, 1870. It marked an epoch of great moment. He remained in the country until February, 1875. What did he do in these four years? After holding revival services, with moderate success, throughout the established bounds in North India, he felt himself called to larger work; so, first at Bombay, then at Poona, Calcutta, Madras, Bangalore, and other places, he gathered converts from the English-speaking people of the country (Eurasians and domiciled Europeans), and proceeded, in obedience to what seemed a plain pointing of Providence, to organize them into Methodist Episcopal churches. This was the beginning of that marvelous movement, to be further traced as this sketch continues, by which what began as an attempt to evangelize a little territory in Oudh and Rohilkund containing some 40,000 square miles and 17,000,000 inhabitants has expanded until it covers Southern Asia, with 2,000,000 square miles and something like 360,000,000 people. Hence the name of William Taylor must certainly be joined with the three previously mentioned as among the very foremost of those whose heroic labors, holy ambitions, wise counsels, and far-reaching plans are responsible for the amazing success which our church has achieved in this part of God's great vineyard.

THE THIRD STAGE

The decade from 1874 to 1884 was not, perhaps, as momentous as either that which preceded or that which succeeded. Yet the larger harvesting of the following decade was the legitimate consequence of the sagacious plans so thoroughly put in operation during this period. So far as direct results went it was still the time of small things. Dr. Parker reporting for Moradabad, in 1879, can record only twelve adult baptisms. In 1880 there was no adult baptism in

Lucknow save that of two orphan lads. The presiding elder of the Oudh District said in 1878 that after twenty years "there are not forty converts from Oudh among our members." Eight years at Roy Bareilly had yielded no fruit. The total of baptisms in the India Conference for 1874 was 259 adults and 261 children, and the total number of communicants was 1,923. For 1884 the baptisms were only a trifle larger—347 adults and 288 children—while the communicants in the ten years had but little more than doubled, the figures standing at 4,573 for North India. But during these years a vast amount of most essential foundation work was being put in. The native preachers were becoming better educated and more entirely consecrated. The native Christian communities were growing in the knowledge of spiritual things, were becoming rooted in faith and morals. The day schools and Sunday schools were raising up a multitude of youth well instructed and ready for a forward movement.

The day scholars in North India for 1884 were 12,109, and there were in the Sunday schools 18,069. This was most cheering and significant. And the secret of it lay chiefly in the fact that in 1881 Dr. Parker made a public appeal setting forth the necessity for a system of cheap village schools, and calling upon "some one of God's wealthy stewards" to endow such a system of schools with \$100,000, adding, "There are few openings where so little money can do so much good." Dr. J. F. Goucher, of Baltimore, promptly responded to the appeal; the \$100,000 was most prudently invested, and the results in the end proved enormous. After twelve years it was found that, through these schools, in the main, and through the labors of the 400 preachers and evangelists who had been converted in them, more than 27,000 had been brought to Christ. Similar schools were established in Oudh, with good results, by Mr. Frey, of Baltimore.

A very considerable extension also was being made of the self-supporting English work inaugurated by William Taylor. It was lengthening its cords and strengthening its stakes on every hand and taking up one point after another as its members moved hither and thither; now getting a foothold in Kurrachee, the chief seaport of Sind in the west (1875), now at Nagpur and Jabalpur in Central India (1876), and still later at Rangoon in the far east (1879). This latter was a characteristic enterprise of Dr. Thoburn's. In January, 1874, he took charge of Episcopal Methodism in Calcutta—William Taylor's work having been connected with the India Conference under the name of the Bengal and Bombay Mission—and

from that time became the leader of its imperial policy. In November, 1876, a separate Conference (the South India) was formed in this territory by Bishop Andrews, with 24 ministers and 1,596 lay communicants.

One other movement, destined to have much significance, was set on foot in this decade. We refer to the Central Conference, which has done so much to unify the interests of Methodism in Southern Asia. It was due to the farseeing ecclesiastical statesmanship of Messrs. Parker and Thoburn, the one the leader in the north and the other in the south. The first meeting of the two Conferences was at Allahabad in 1880. The first meeting of the Delegated Conference was held in the same place in 1881. In 1882 this name was changed to Central Committee; and in 1884, by authority of the General Conference, it was fully launched, as the Central Conference, on a career of usefulness which has proved to be great indeed.

THE FOURTH STAGE

The fourth stage, from 1885 to 1896, is so crowded with rushing events that we entirely despair of setting them down, even in this very condensed manner, with anything like completeness. It was the period when the subsoiling and the long cultivating began to show in crops, when the many years of hard, faithful, well-planned work were seen not to have been in vain. In 1885 there were 248 baptisms by Mr. Knowles at the Adjudhia mela in Oudh; in 1886 the same missionary baptized 560 at the Tulsipur mela and among the Tharus of that region. They were the drops before the shower. In 1888 Dr. Parker reported Christians living in 463 villages of his district. The baptisms in the Conference this year were 2,143, or double what they were three years before. In 1889 they had nearly doubled again, being 3,940; in 1890 they were 7,284; and then, at a leap, they had doubled still again, going to 16,088 in 1891. In the next five years no less than 83,588 more were baptized, and the tide has swelled on with almost undiminished strength ever since. The communicants in 1885 were 6,867; in 1896 they were 73,071; the native Christian community had grown from 14,299 to 150,382—truly a marvelous work! Certain classes long depressed had measurably waked up to the fact that there was a chance of better things for them, that their way up and out lay through the new religion; their religious longings were met, their children were taught, their condition every way was much improved. Three times as many could readily have been baptized,

and would have been, had it not been found impossible, with the very limited resources at hand, to supply even the most meager amount of pastoral care of the converts, and without that care satisfactory or permanent results were out of the question.

Among the things which greatly helped this onward sweep was the election, in 1888, of Dr. Thoburn to be missionary bishop of India; also the appointment, in 1890, of Dr. Parker—and at a later day of Dennis Osborne—to be general evangelist for the whole country. That year more than 200 new centers of work were opened, with more than 200 places still calling. Some of the natives proved reapers of wonderful ability. Hasan Raza Khan, converted from the Mohammedans, of good family, being given charge of the Kasganj Circuit, soon developed it into a district, of which he was made presiding elder. In 1893 he reported 1,400 baptisms, and in 1895 he had on his district nearly 100,000 Christians in 1,300 villages and mohullas; he furthermore declared that there were then over 10,000 inquirers standing ready to be baptized. A similar thing occurred in the case of Abraham Solomon, a Jew by birth. Showing marked capacity and zeal, he was put in charge of Fatehganj, when there were no Christians there, and by 1888 he had a Christian community of 700 persons in 82 villages; in 1890 there were 1,436 Christians; in 1892 the work had been formed into a district with Solomon in charge, the Christians being 4,504; and in 1896 he was able to report that from the bounds of the district 57 in all had been sent to get an education at the Bareilly Theological School. Much of this greatly enlarged work was made possible only through the collection of special funds in America by Bishop Thoburn; from this source in eight years \$200,000 was realized—an amount small indeed when compared with the amazing results it achieved.

Not only in the north did things move apace. Splendid progress was being made in other parts of the land. The South India Conference, after a long, heroic struggle to plant missions among the heathen without aid from the Missionary Society, confessed defeat, yielded to the inevitable, and in 1888 began to receive the appropriations necessary for it to push out and properly occupy its field. In 1886 its immense territory was divided into two Annual Conferences, known as the South India and the Bengal. The latter was changed in 1893 to the Bengal-Burma; and in the same year the old North India Conference was divided by the setting off of the Northwest India. The Bombay Conference and the Malaysia Mission Confer-

ence were also formed in 1893. This latter work, centering at Singapore, was opened early in 1885 by Dr. Thoburn and W. F. Oldham, and soon demonstrated its ability not only to stand alone, but to spread out indefinitely. Dr. Oldham had to leave in 1889 with broken health, but the Anglo-Chinese School had already 350 boys on its roll; and in 1890 Borneo was being explored. In 1890 on the Madras District we took over, as a free gift, the Kolar Mission, founded in 1877 by Miss Anstey, an English lady, having property valued at 30,000 rupees. Several such instances have occurred, showing the confidence reposed in the Methodist management by the general Indian public of other denominations. In 1892 a Swedish Lutheran Mission at Narsinghpur, in the Central Province, was made over to us. In 1894 we received the work at Bassim which had been carried on for fourteen years under the auspices of Dr. Cullis, of Boston. And in 1904 the Belgaum District of the London Missionary Society in South India was made over to us without charge, the property being valued at 55,000 rupees.

THE FIFTH STAGE

The final decade, from 1896 to the present time, continues the triumphant march of the previous one in all respects. While the inflow was considerably checked in North India, mainly because of the retrenchments made necessary by lack of funds, and in order to wait for the instruction to catch up with the enrollment, there were great ingatherings in Gujarat and the Philippines. The break in the former province, about 300 miles north of Bombay, began in 1895, chiefly among a simple-hearted people called the Dherds, some of whom had been converted at the Gujarati church in Bombay, and, returning to their native villages, kindled the fire. In 1897 there were over 1,000 baptisms, and the Christian community reached 2,700 in 108 villages. On one day, in 1898, during the visit of Bishop Foss and Dr. Goucher, 225 were baptized. Then came the terrible famine, and the plague, which proved a severe hindrance. But in later years great progress has again been made. In 1903 E. F. Frease, the presiding elder, reported a Christian community of nearly 23,000, with a population of two millions fully accessible and certain to come in as fast as they could be effectively reached. Surely this is an open door in the most emphatic sense! Would that we could adequately enter it!

Another such door is presented in the Philippines, where, in

1899, Bishop Thoburn, proceeding with his customary vigor, ordained Nicholas Zamora, the first Protestant Philippine preacher ever admitted to the Christian ministry. In 1900 the Philippine Islands were constituted a separate district of the Malaysia Conference, of which in 1901 Dr. H. C. Stuntz was made presiding elder; and in 1904 it had so far advanced as to be made into a Mission Conference, with more than 8,000 communicants and nearly 5,000 other adherents, the baptisms for the year being 1,701. Borneo was entered in 1902, and reported, in 1904, five church buildings and 500 Christian communicants. Work was begun in Java in 1905. In 1900, at Chicago, Edwin W. Parker and Frank W. Warne were elected missionary bishops for Southern Asia. In 1904 at Los Angeles W. F. Oldham and J. W. Robinson were similarly chosen.

How little of the story we have told! This meager outline is extremely tantalizing. We envy the brother who shall be privileged to write the full history in a good-sized volume; for it can be packed with incidents of the most thrilling nature, and can detail marvels of divine operation probably without a parallel in the annals of the church. We have said nothing of the medical work carried on by Drs. Humphrey, Johnson, Wilson, Gray, Dease, and many others, including a number of ladies. We have scarcely touched upon the vastly important enterprise of the mission presses at Lucknow, Calcutta, Madras, Bombay, Singapore, and Manila. At Lucknow alone, in 1893, there were printed 217,750,915 pages; at Calcutta, the same year, 12,000,000 pages were printed; at Madras 4,330,120; and at Singapore nearly 2,000,000. At the latter press, work was done in English, German, Dutch, Tamil, Chinese, Arabic, Malay, and Javanese. At the Madras Press, established in 1887, a wonderful monument to the persevering ingenuity and industry of Dr. A. W. Rudisill, there is property worth 243,153 rupees, Bible booklets are issued by the million in some 35 languages, while electrotyping, photo-engraving, and a type foundry are carried on in first-class style. A whole book on these printing establishments would be of intense interest.

The Reid Christian College for boys and the Isabella Thoburn College for girls at Lucknow, the Theological and Normal School at Bareilly, the Bishop Parker Memorial High School at Moradabad, the Philander Smith Institute for boys and the Wellesley School for girls, at Naini Tal, the Calcutta Girls' School, and the American Methodist Institution for boys in the same city, the Queen Hill Girls'

School at Darjeeling, the Anglo-Chinese Schools at Singapore and Penang—500 at the former, representing forty languages, and 700 at the latter—the Baldwin School at Bangalore, and the Taylor School at Poona, the orphanages at Bareilly, Shahjahanpur, Aligarh, Narsinghpur, Kampti, Poona, Calcutta, Thandaung, Penang, and other places; the boarding schools, high schools, training schools, industrial schools, deaconess homes, hospitals, soldiers' institutes, and seamen's rests at very many places—on each of these thick pamphlets could easily be written.

It would be very interesting if we could give even a few sentences to the commemoration of the noble spirits who, after long careers of large usefulness, have died at their posts in this land. The inspiring chronicle would embrace such names as those of George Bowen, "the white saint of India" (1888), A. J. Maxwell (1890), B. H. Badley (1891), Phebe Rowe (1898), P. T. Wilson (1898), Isabella Thoburn (1901), Robert Hoskins (1903), and D. L. Thoburn (1905). If this were a history we should have much to tell about the different sorts of preaching; about the work in the *mohullas* and at the *melas*; about the great camp meetings, like that at Chandausi—so prolific of good; the itinerating tours; the colporteurs and Bible women; the lecturing to educated natives, like that of Babu Ram Chunder Bose; the visits of the bishops from America—Thomson, Kingsley, Harris, Andrews, Bowman, Merrill, Foster, Hurst, Ninde, Mallalieu, Foss, Warren—always profitable events; the important help afforded by friendly officials like Colonel Gowan, Sir William Muir, Sir Henry Ramsay, Dr. Moffatt, Dr. Condon, and others; the heroism shown by the converts, and the remarkable development in the character of the native preachers. But it can only be thus hinted at.

What hath God wrought in the half century! The growth may fairly be called phenomenal. There are now nine Conferences, Annual and Mission—North India, Northwest India, South India, Bombay, Central Provinces, Bengal, Burma, Malaysia, and the Philippine Islands—where until 1876 there was only one, and that somewhat puny; nine now, to be developed into ninety. For a long time it was thought much that we could declare the gospel in one or two native languages. The Episcopal Report of 1892 mentions 13 as the number then used; by 1896 there were 16; by 1900, 25; by 1904, 35, according to Bishop Warne; and it is understood that several more have been added since. The boundaries now extend

from Quetta, on the borders of Beluchistan, through at least 55 degrees of longitude (about the same as from Maine to California) to the provinces of Luzon, and from the Punjab in the north of India through some forty degrees of latitude to Java, south of the equator. At the close of 1904 the foreign workers in this field numbered 379; the native workers, 4,436; the communicants, 110,896; the Christian community, 168,653; the baptisms for the year have been 17,262; the Sunday school scholars were 133,266, and the contributions amounted to \$192,994. Making a fair allowance for the growth in the two years yet remaining to round out the full half century, we may count the foreign workers at that time as probably about 400, the natives as 4,500, the communicants at 125,000—twenty years ago there were only 7,000, with 100 foreign workers and 1,200 native—and a community approximating 200,000; the scholars in the Sunday schools 140,000, with \$200,000 raised on the field.

These figures are encouraging and imposing! They justify congratulations and rejoicings, and deep thanksgivings to Almighty God. They can be made the text for many enthusiastic addresses. But they must be taken as only a token of what God is ready to do for us if we will rally to the appeal which his providence presses upon us. Money is the chief need to draw from this most fruitful of our mission fields the rich stores which are ready to drop into our hands. Will not some one to whom God has given the stewardship of large means seize the priceless opportunity, and invest here a few hundred thousand dollars? We can conceive of no better use to make of riches. It is India's Jubilee! Her sons are preparing to do nobly and will make great sacrifices. What response shall they have on this side of the water? It ought to be generous. We have undertaken a gigantic work in Southern Asia. The responsibilities are enormous. But we are well able to carry them. It will do us good and only good to strain a little at this task immense, for the glory of God and the honor of our Lord Jesus Christ. Southern Asia is to be his; how soon, depends on the faithfulness with which we carry out his last command. Let the present number of missionaries in the land be speedily doubled, and the forces already there be mightily strengthened, in answer to united prayer, by the baptism of power from on high. Then will the millions of converts, concerning which Asia's senior bishop delights to prophesy, assuredly be gathered in, and the crown of that entrancing country be soon placed on the head of Him whose right it is there, and everywhere, to reign.

THE ARENA

THE HARDEST OF ALL

Of all the difficult problems the Methodist minister grapples with that of the people who do not believe in revivals is the hardest. These people are usually eminently respectable, pillars in the church, and liberal with their money in supporting the various benevolent enterprises. The minister may be tempted to tell them the Methodist Church has always been a revival church, and owes its effectiveness to this very fact, but he knows how useless it would be and exercises the patience of the saints in keeping silence. In one of Frank Stockton's books a man is described by one of his neighbors as a crank, but another quickly disputes the statement. "Why, you can turn a crank," he said, "but Stephen Petter is screwed to the floor, and no one could ever turn him." It is exactly the same with the people who are against revivals. The hardened sinner may be brought through the efforts of a faithful minister to a knowledge of his condition, but who can arouse the self-satisfied men and women in the churches of to-day? A member of the church said not long ago that the people who came into the church during the revival services were not worth saving, that they never made trustworthy members, and the church was better off without them. "They have souls," observed a woman who did not belong to the church, but her friend answered quickly, "It is hard to believe that." Now, what can be done with people like that? They are perfectly certain that they themselves are saved, and that is sufficient for them. "I do wish a few of our members, like old Mr. B—— and some of that set, would go to one of the smaller churches. They don't belong with our class of people, anyway, and I think some one ought to suggest to them that they could do so much good in a smaller congregation," said a church member. Mr. B—— and a few more of the unfashionable members ought to be able to see that they are not wanted from the reception they get Sunday after Sunday, but they have an old-fashioned belief that the church is for rich and poor alike, and they still go. "The minister seems just as glad when some poor woman or man joins the church as when Dr. —— united last Sunday with the congregation," said a disgusted woman not long ago. "Dr. H—— will be a good, substantial member, while those poverty-stricken folks who came in during the revival last winter are nothing but a burden to our society." Well, why shouldn't the minister rejoice over every soul born into the kingdom? If the cold water pourers were content to keep their opinions to themselves, or even to confine them to the long-suffering minister, the church would still be able to struggle along with them and do good work, but they labor to convince the whole world that they are right on the subject of revivals and all who disagree with them are wrong. The young people listen to eloquent sermons and their hearts are touched and quickened, but they see these men and women holding aloof from the work because they do not believe

in it. "Wait till six months from now," they say when the minister rejoices over the ingathering. "You'll see where all these young men and women will be then." The plain, everyday sinners rarely resent an appeal to their better nature, and it is a common remark that the fearless minister either in revival work or Sunday after Sunday in the pulpit will never lack an audience. Under the outward appearance of indifference there is a real longing for the peace that passeth all understanding, but who can touch the heart of the man who refuses to believe that any way is right but his own? Pity the minister who finds his most unpromising field of labor in his own church. The salary may be large, the music perfect, the outward life filled with all that the world counts worth having, but none of these things can still the beating of his heart and put away the sting of failure when he sees souls going to ruin through the neglect of the people who are satisfied that they need no revivals.

Kenton, Ohio.

HILDA RICHMOND.

"THE HIGHER CRITICS' BIBLE OR GOD'S BIBLE?"

THIS is the title of a volume recently published by the Western Methodist Book Concern, from the pen of the Rev. William Henry Burns, D.D. It is an able and unusually readable review of the present condition of the inevitable struggle in the church over questions which are being forced to the front by modern biblical critics. It does not profess to enter upon these questions in detail, meeting the critics on their peculiar ground, but it does discuss with great acumen the validity of their principles, the correctness of their methods, and the soundness of their conclusions. Dr. Burns is a conservative. He has gazed intently on the activities of the critics and asked himself the question, Whither? His reply with much clearness and cogency of argument, and with a striking array of facts, exposes the skeptical tendency of much that passes, both in our own and other churches, for the best modern scholarship. His lance will possibly strike a jarring blow on the armor of some who prefer to be considered orthodox, evangelical scholars. What the author seeks to uphold is the familiar truth which lies at the basis of Protestant evangelical Christianity, that the Word of God is a reliable record and a message of divine authority. That such doctrine is imperilled is now so well known that silence as to the danger is no longer a virtue. In dealing with the criteria of higher criticism the author says, "To my mind the crucial question . . . is whether they conduct their investigation of the phenomena of the Holy Scriptures in a right or in a wrong way, and as to whether their results are correct or false. All else is so much dust for the eyes." These are the questions which he discusses, and, weighed in his balances, the higher critics are found wanting. It is possible that Dr. Burns has failed to give sufficiently adequate and cordial recognition to some of the positive and helpful results of higher criticism, but the facts he adduces seem to show that its negative and destructive results would be appalling if true, or if believed to be true. To one who wishes to form a clear idea of what higher criticism is, and what issues are

involved, this volume will be exceedingly welcome. While Dr. Burns applies the term "higher critic" generally only to such critics as have departed more or less widely from the standards of the church, it may be said that few if any conservative scholars have a desire to be classed as higher critics. "Biblical scholars" fits this class well enough. It is not the scientific investigation of the dates and origin of the sacred books, but an unscientific overworking of the theory of evolution, a sublime faith in the authority of one's own critical feeling and imagination, and a disposition to eliminate the miraculous from the Word of God which seem to be the *sine qua non* of the real higher critic. These characteristics Dr. Burns lays bare with ruthless hand. His book will be either condemned or ignored by the critics, but it bears internal evidence of wide reading, sound thinking, and bold statement, and is an important contribution to the present discussion. A brief and pithy introduction by Bishop McCabe whets the appetite for what is to follow. The captions of the chapters are good and give a fair idea of the scope and character of the work. They are as follows: "Higher Critics and the Modern View," "Deintegration and Reintegration," "Reducing the Supernatural to a Minimum," "Destroying the Foundations," "The Higher Critic's Bible; or the Residuum," "A Defective Method; Unassured Results," "The New Scholarship and the Pretentious Critics," "God's Bible the People's Bible," and "Earnestly Contend for the Faith."

Chicago, Illinois.

EDWIN C. ARNOLD.

HIDDEN TREASURE RESTORED

ONE of the forcible pictures which our Lord drew of his kingdom is set forth in the thirteenth of Matthew: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." What motive in the first instance induced the hiding of that treasure? After the discovery of the very great worth of what had been found, what strange and unworthy motive could have ever induced the owner of that field to again bury that treasure, with the risk of its being forever lost? After the patient tests of long years of experience had proved that the treasure found was well worth selling all that he had to buy that field, what suicidal motive could have influenced him to again bury it, in the seeming hope that it would be forever forgotten? Strange, or even impossible, as such a course seems, it may have its parallel. Does not God hide great deposits of treasure in the earth to induce the diligent search for it by man? Not merely here and there a pot of gold, but inconceivably vast treasures of wealth; and not only the finder, but the world, is thereby greatly enriched by working such mines. So inexhaustible stores of God's most precious treasures are found hidden in the field of the gospel. That "field" of pure golden "treasure" was found by two young men in England, reading the Bible, more than a century and a half ago. The surface gold was excellent, and in the metallurgic dictionary of the Bible they found it described as justification by faith.

They also learned that there was a far greater abundance of this "treasure hid in a field," and that it was of a superior quality; but it was hid deeper in the field. Many had mined there before them, but they were filled with joy at the rediscovery of this surface gold. They continued to dig "deeper yet," and for eight years they worked on, sinking their shafts and running in their tunnels; for though the treasure of justification gave great joy, "still holiness was their object;" and when they were assured of the exceeding value of the gold in this much deeper and purer ledge, "God then thrust them out to raise a holy people." They saw that this "second" deeper, richer, and never-to-be-exhausted deposit, which had so long lain in neglect, contained the most precious of metals, and when its character was fully known in experience it was most eagerly sought after; and that in the same Bible dictionary it was distinguished by quite a different name—holiness. It was learned that it was not the surface gold of justification that had deposited that rich and inexhaustible bed of holiness in the gospel's depths, but exactly the reverse; it was the upheavals from this lowest strata of heart purity which gave existence and value to the surface gold of justification. "The placer diggings will run out," as many gold fields plainly show, but there is no exhausting the deeper diggings of "perfect love." They found the gold of justification was first in order of time, but entire sanctification was first in order of importance. And how the world has been enriched by the deep mining of those two young men, who toiled on for eight years after they found that blessed vein of justification! No wonder the English authorities have honorably given John and Charles Wesley a conspicuous place in Westminster Abbey, surrounded by the great names of the British empire.

If, as we all believe, the Wesleys were led of God's Spirit to go deeper far than justification, that to all the world they might anew unearth the valuable bed deposit of "holiness to the Lord," what shall be thought or said of any persons, or of any ecclesiastical management, that may be either filling up the shafts or allowing the timbers of the tunnels to fall into decay, these being the only methods of reaching this deep bed of scriptural holiness in which this most precious gold may be mined, or for so neglecting or discouraging the mining therein that the many do not frequent the churches because "it doesn't pay," and then turn themselves to the world's futile ways of satisfying immortal desires? And when "God thrust out" the founders of our great and much-loved denomination, that through the "holy people" they raised up a special kind of deep mining in the bed deposit of holiness might be very generally followed, and when that denomination either deliberately or forgetfully turned aside from the divine purpose of its existence, and carried on the "placer mining" of justification only, which other denominations are doing very well, would it be at all surprising if God's great displeasure should fall heavily on "the people called Methodists"? Has not that been God's way of dealing with other peoples when they turned aside from the divine purpose in their existence? Is he any respecter of peoples more than of persons? God is raising up an organization to show the interdependence of both surface and deep mining in this "field

of hid treasure," or the interdependence of justification and entire sanctification. This society is called "Methodist Episcopal Abiders in Christ." It was the Lord's command, "Abide in me, and I in you," and to such abiding he attached very gracious promises. This society of Methodist Episcopal Abiders in Christ holds no exclusive claim to the deep mining of the "treasure hid in a field," but rather, side by side with other denominations, it would encourage similar organization for this deep mining; but it cannot allow shafts to be filled up with the world's rubbish and the tunnels to fall into utter decay. Why should holiness ever and anon be treasure hid in a field? As it is the life and inspiration of justification, if the former is hid from sight what becomes of the latter? Does not church history show that no denomination keeps up a vigorous spiritual life for a considerable term of years after it has suffered holiness to be hid in a field? What so much as perfect love is worth the selling of "all that he hath to buy it"?

To plant and establish institutes of Methodist Episcopal Abiders in Christ all over this and other lands is only one of the important objects which this society has in view. It seeks that this great Methodist Church of our choice should not only foster but by every incentive encourage and urge the least, the lowliest, and, indeed, every one of its members to know all their gracious possibilities of communion with God. It seeks for that type of brotherly love for both soul and body of its members that was developed in the hearts and lives of the disciples at Pentecost without the communism of property. It seeks that great honor shall be paid to the "new birth," but not more than is given to the richly developed spiritual life of entire sanctification. It seeks to bind the hearts of the young and the unchurched to the house of God. It seeks by ways now employed, as also by new methods which are wholly scriptural, to advance the kingdom of God. It seeks to congregate as many unreserved Methodists as possible—who shall be thoroughly loyal to Jesus Christ, the whole Bible—and then to leaven Methodism along all lines of the emphasized teachings of the founders of Methodism. It believes that our Lord made loving God with all the heart, soul, and mind fundamental to Christianity; and that Wesley made this same unreserved measure of love for God fundamental to Methodism; and the Methodist Episcopal Abiders in Christ believe it always must remain generic and fundamental to Methodism. They therefore ask it to be so regarded, and to have shown to it as favorable administration as is now given to the most honored of Methodism's numerous societies which are deservedly imbedded in the affections of the church. To achieve these great scriptural results, we seek members in good standing in any Methodist Episcopal church to join with us in no secrets, in no new doctrines, but, by an easy and plain way on their part, to help do the most important work that can engage their attention. Other literature, or information on this subject, may be had by addressing

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THE ITINERANTS' CLUB

FEDERATION AND COÖPERATION IN THE MINISTRY

QUITZ a disturbance has been raised recently in connection with the Inter-Church Conference on Federation held in New York city from which certain bodies of professing Christians are reported to have been excluded. The statements in the press on this subject do not make clear the actual position of things. No Christian body has been omitted from the Conference in any such way as would justify the word "exclusion." The fact is, simply, that certain bodies were not invited, and for the reasons which have been given, namely, that they do not represent the same attitude toward the purpose of the organization as those who were formally invited to participate. There is no necessary rejection of others when persons with similar ideas purpose to meet together in conference as to the best methods of promoting an object which they have in common. If, for example, a call were issued in the public press or anywhere else summoning all persons who held to the "Reformed System of Faith" to meet together for conference, the writer of this as a Methodist would understand without further thought that he was not invited to participate. The "Reformed System" has a technical meaning which is understood among theological scholars to apply only to those who hold the general system of faith and of government recognized in what have been termed the Calvinistic churches. Originally this term referred only to those on the Continent of Europe who accepted the reformed faith under the limitations covered by it. Now, of course, it would include all those in all countries who have accepted the general tenets and general form of worship belonging to that body. In like manner, the conference of evangelical churches invited those belonging to that particular body known as "evangelical." The word "evangelical" is a technical phrase with a well-defined meaning, and refers to those especially who accept the doctrine of the deity of our Lord Jesus Christ and his atoning death for sin. It does not insist on any form of exposition of the atonement, but that men are sinners and are saved through faith in the atoning sacrifice of Jesus Christ. This is so well known and so generally recognized that when such a call is issued it would be understood by all persons as including those who held this as fundamental doctrine. If, again, a call were issued to all those persons who are often designated as "liberal Christians" the writer of this, though believing fully that he is liberal in the true sense of that term, would understand that he was not invited to that body because the phrase "liberal Christians" has a technical meaning known to themselves and to all who understand the terminology of modern Christian thought. This would not mean our exclusion; merely that persons holding certain opinions in common had concluded to meet for conference. With this in view, it seems surprising that any who reject that which the very word "evangelical" indicates

should ask for admission or be grieved that they are not admitted. It would be the same as if a Methodist should be grieved because the Roman Catholic Church should call a convention consisting of those who held the prelatical position in church government. Certainly a Methodist would not feel grieved and would not regard himself as excluded except by the terms of his own choosing. He had chosen not to belong to the bodies which would pass under that general name. So it is with those who are reported as excluded from the Inter-Church Conference on Federation. They simply have chosen not to belong to the class known as evangelical and have strenuously opposed the whole school represented by this class of Christians.

Further, it is understood that this call was for federation, and not for coöperation. Federation in this case indicates a joining together for actual work, for a specific purpose through specified means, for the betterment of the world in all phases of activity through the teaching of the evangelical doctrine concerning Jesus Christ. If all who were called together were desired to participate in promoting a common cause of temperance, of moral reform, of municipal reform, coöperation could take place without difficulty. All people should coöperate in all good and noble ends. Certainly those who are reported as excluded would be among the first to be recognized as most welcome participants in all great moral movements, for among them are found many of the noblest men and women of the country. One of the speakers in the Conference said that he would not be a candidate for a heaven from which William Ellery Channing and James Martineau would be excluded. He missed the point entirely. There was no suggestion of the exclusion of anybody from heaven. This Conference passed no judgment on men who differ from it. Its only purpose was to emphasize the fact that those who are joined together for a common purpose should have a common foundation, a common basis of doctrine, without which federation would be practically impossible. Much else that has been said of exclusion is wide of the point and has no relation to the subject in hand. In this discussion we do not raise the question of the deity of Christ or any other question, but simply affirm that an invitation to all who hold the evangelical faith to come together to form a federation for united and aggressive work against all that is wrong and in favor of all that is Christian does not exclude anybody. It is simply an invitation to those who hold such views as constitute a working basis for the high end for which that company was assembled. Certainly no gathering representing so many Christian bodies and so many Christians has ever assembled in the history of the church, and certainly there was never a body gathered together which could have less bitterness or hostility toward any person or organization, under whatever name they are called, who purpose to work for the betterment of humanity.

THE GENERAL EPISTLE OF JUDE

THE Epistle of Jude is not usually given a place in interpretation such as is accorded to most of the other books of the New Testament. This may be partly because of its brevity and partly because it is not supposed

to be so applicable in doctrine and practical suggestion as some of the others. It is read often as a matter of curiosity. A careful study of this letter will show its practical bearings and broad doctrinal and ethical value. The problems of the book so difficult of solution have not impaired its historical value. The questions of authorship and its relation to another epistle, namely, Second Peter, have formed a basis of much critical discussion into which we may not enter at this time. The direct object of this writing is to give a brief exposition of the epistle and thus place it in its proper setting and show also its value as a part of the New Testament canon.

The author of the book was named Jude, or Judas. Who he was is a question still unsettled by the critics. He was either an apostle or one so high in authority in the early church as to make it fitting that he should be the author of such an epistle. The question of authorship is mixed with the question concerning "the brethren of our Lord," which is a vexed question in critical inquiry. If the "brother of our Lord" was the son of Alpheus, that is, our Lord's cousin, and in harmony with the usage of that time called "brother," which is the theory of some profound scholars, it would be easy to understand that Jude, the brother of James, is the apostle of that name. If, however, "brethren of our Lord" were real brothers of our Lord in one of the senses which the usage of the word allows, then this Jude was the brother of James, bishop of Jerusalem, and naturally would be a person of such dignity in the early church as to give his words authority to those to whom his letter may come.

The letter is a note of warning against errorists and enemies of the church of his time. On the whole, perhaps, the latter is the more tenable view inasmuch as the author does not call himself an apostle, which, following the example of the other apostles, he would naturally have done. He simply calls himself "Jude, the servant of Jesus Christ, and brother of James," giving simply his name, his relation to Christ, and his family relation. He next designated those to whom the epistle is addressed: *τοῖς ἐν θεῷ παρθένησαί καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς*—"to them that are called, beloved in God the Father, and kept for Jesus Christ." The revised text substitutes "beloved" for "sanctified," as rendered in the King James Version. The class he addressed is the "called," and he designates them by two epithets, "beloved" and "kept." They are those who have accepted the divine call and therefore are children of God. They are here designated in that relation to God as "beloved" of him and as those for whom he cares. They are "beloved in God the Father." "God the Father" is the sphere in which their Christian life was carried on. They are at peace in the consciousness of his love and at the same time they "are kept for Jesus Christ." They have passed through dangers and temptations which well might have turned them away from the Father, but he watched over them for Jesus Christ. They are preserved to work for him, and to enjoy his blessedness hereafter. For them he entertains a beautiful wish, *Θεος ἔμιν καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖη*—"Mercy unto you, and peace, and love, be multiplied." The wish here expressed is that of Jude; the one who brings to them the blessing he mentions is God.

Verse 2: *Θεος*, "mercy." Mercy in their misfortunes; peace between

God and man, and, as a consequence, between man and man; love to Christ and to all people. It has been mentioned that, in salutation, "and love" is peculiar to this epistle. Bengel has remarked on this passage, "He is testifying concerning the Holy Trinity."

Verse 3: ἀγαπητοί, "beloved." A word of tenderness and an assurance that his admonitions would be those of a brother and friend. It is in the manner of 1 John 3, 2, "Beloved, now are we the sons of God," and also 3 John 2, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." These words have a tenderness which we are accustomed to assign to the beloved disciple. It had been in his heart to write a general letter, but circumstances had arisen that changed his plans—"while I was giving all diligence to write unto you of our common salvation." It seems that he had already begun a letter concerning their relations to salvation in general; a letter which should be a common bond between him and his readers, but necessity was laid upon him—"I was constrained to write unto you," διάγκυρος λόγος, s. r. 2. Circumstances had come to his knowledge which changed his plans. What trouble had arisen is clear from the rest of the letter, but especially from the exhortation immediately following. The root of the trouble is manifest from the first words of his warning: "exhorting you to contend earnestly for the faith which was once delivered unto the saints."

Three words in this passage arrest attention: First, "exhorting." He does not command, but rather entreats. This entreaty is resumed again as an expression of his tender desire in verse 17, "But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ." This shows his care in dealing with his readers—not to offend, not to speak severely except when it is absolutely required. It indicates that the production is thoughtful and is intended to meet an emergency which has arisen in the church. "Contend earnestly": the Greek is very strong here; *ἐπαγωγήσεσθαι* means to agonize, to struggle, to fight for anything. It is followed by the dative of the thing for which one contends. The crisis was manifestly a great one, and he exhorts them to defend the faith heroically. Bengel suggests a double reference in this passage: "To fight earnestly in behalf of the faith against enemies; and to build one's self up in the faith!" That the faith he mentions involves doctrine appears from the following clause. Against whom Jude exhorts them to contend will appear more clearly as the letter proceeds. It certainly was the faith which the Christians held, and from which there had been a falling away, which caused him great distress. "Once for all delivered unto the saints": *ἄναφι* is important here. If it means simply "once," of time, as, for example, in 2 Cor. 11, 25, "once was I stoned," then it is a matter of historic relations simply and refers to the time when this faith was delivered; but if it has the meaning as in the Septuagint and as the revisers have it, "once for all," then it may mean that the faith which had been delivered was not to be modified afterward. It was not subject to change at the will of everyone who chose to put forth new views and new interpretations. Respect should be had to the time when it was delivered and the permanence of the doctrine which they had received.

ARCHEOLOGY AND BIBLICAL RESEARCH**THEOLOGICAL REACTION IN GERMANY**

THE Babel and Bible controversy, still fresh in the memory of biblical students everywhere, though having extended over the entire Christian world, raged more fiercely in Germany. It is, therefore, but natural that the results of this controversy should be seen the most clearly in that land of theological strife and speculation. The past ten years have shown more than ordinary interest in the discussion of the relation of the so-called "advanced" theology to the religious life and spiritual welfare of the Protestant Church in Germany. Protests have been going up all along the line from individuals, more or less prominent, against the encroachments of the destructive critics, and, so too, from several prominent churches and religious conferences. The claims of the "advanced" theologians had become intolerable, for to them the Bible was only one of the sacred books which the ancient world has bequeathed us. Our Lord Jesus Christ was, according to them, a man, and nothing more. Such assertions could not but grieve the faithful pastor, who was trying to feed hungry humanity on the bread of life. There was, however, no leader of national importance to throw down the gauntlet, to challenge the radical critics, apparently so firmly entrenched behind the "scientific" breastworks of historical theology.

But unexpectedly and without a moment's warning the lightning struck. The immediate occasion was that famous lecture by Professor Delitzsch before the German emperor and other celebrities. This address, comparatively harmless, aroused the entire Christian world as nothing else has done for many years. This was not due to the lecture itself—for more rationalistic views were daily promulgated, and had been for many years by many professors at various German universities—but rather to the fact that the emperor, and especially in a subsequent interview with Delitzsch, found fault with some of the statements presented by the lecturer. The advanced ideas put forth by the learned Assyriologist did not harmonize with the more orthodox views held by the emperor, the empress, and Dr. Dryander, the court preacher. Thus the lecture may be regarded as the first gun which precipitated the subsequent discussion. It called out the expression of opinions from a vast army of learned men, and, what was still better, it aroused the common people, especially those at all religiously inclined. The lecture pleased few, but offended many; and, strange to say, some of the most radical theologians, like Gunkel, were greatly exercised because poor Delitzsch, not a professional theologian, had dared to trespass on sacred ground. So conceited are some men like Gunkel as to believe, or at least profess to do so, that theological speculations must be absolutely restricted to the regular professor of theology.

Delitzsch's assertions regarding the debt of the Hebrews to the Babylonians for their best religious thought were discounted by most all critics, regardless of the school which they represented: Jew and Gentile, Protestant and Catholic, conservative and liberal discussed the question in all its bearings, with the result that our knowledge of biblical criticism has been deepened and broadened. The professor of Assyriology at the Berlin University found himself in an insignificant minority. His mistake had been "to assume the position of apologist for the Babylonian religion, placing it on a level with the Hebrew, and detracting from the latter as much as he adds to the former"; and this, too, notwithstanding the apparent consensus of opinion which recognizes the great superiority of Hebrew religious thought, as presented in the Hebrew Scriptures, over that of Babylonia as revealed to us in the cuneiform inscriptions and the monuments. It was fortunate that the discussion was not confined to a few professional theologians whose writings are seldom read except by a very limited number, nor yet to a few of the leading pulpits in the larger cities, but extended to the village pastor and the intelligent layman in all the churches of the Fatherland. Thus the entire religious public was moved into a reexamination of the cardinal doctrines of Christianity. Pulpit and press lent their aid. The result has been a greater study of the Book and a profounder respect for the teaching of the church as regards the origin of the Bible. Conceal it as we may, the Lutheran Church of Germany, during the past fifty years, has held some very vague and loose views concerning inspiration and revelation, differing but little from those held by Unitarians in this country. This was still more true of a large number of theological professors at the universities. This meant much, for it is well known that most of the advanced thinking not only in theology, but in all branches, is done in Germany by the university professors. There much more than in England or America the terms professor and advanced thinker are synonymous. Of course, there are exceptions, for occasionally a profound thinker may be found who is not a professor.

The "advanced" thinking of the professor was not suited for young theologues who were expected to break the bread of life for hungry souls in their parishes. Thus there often grew an estrangement between the professor and the humble pastor, for the latter discovered that he could not preach what he had learned from his professor. The few who were reckless enough to try it soon lost their grasp on their congregations. How could it be otherwise? Hungry souls could not feed on negations. These "advanced" professors realized that their cause was a lost one, and seeing that the pastors could not preach this "gospel of enlightenment" they now determined to publish the "advanced" views in cheap pamphlets and scatter them broadcast among the common people. Many such pamphlets have been written during the past three years. As a specimen of what is given the public by the radical critics we may call attention to one entitled *Babel and Bible*, by Reimarus, Jr. This is written in elegant German, concise and clear, in manifest contrast with the belabored, obscure style so characteristic of German theological writers. It pro-

fesses to give in a nutshell the "up-to-date" creed of an advanced critic. We have no space even for a brief analysis, but shall simply give the following ten theses with which he closes the pamphlet. We give these even in an abridged form:

1. The biblical conception of God is self-contradictory, base, and gross.
2. The Bible is not inspired, nor in any sense a revelation.
3. The biblical doctrine of God is an evolution from the teachings of non-Israelitic nations.
4. The oldest biblical narratives are mere adaptations borrowed from Babylonian sources.
5. The Pentateuch narratives, including those of the patriarchs, are legendary and mythical, without historical bases.
6. The person of Christ is attested; not so, however, the gospel narratives concerning him; the miracles recorded are myths.
7. The doctrine of Christ as the Son of God did not arise till the second century; it was evolved by some Alexandrians from the emanation theory of Plato.
8. The dogmas of the church have been evolved from Babylonian, Hellenic, Roman, and other sources.
9. Semitic conceptions are gradually giving way to more excellent ones of Aryan origin.
10. It is the duty of advanced theology to purify and clarify these conceptions.

From the above it will be seen that our friends the critics have now recommenced their attacks on the New Testament. Professor Gunkel, of Berlin, has recently published a pamphlet to prove that the New Testament, too, is an evolution—chiefly from Babylonian sources, according to this "advanced" theologian. Both New and Old Testaments are "very largely appropriations and adaptations of extra-biblical material." He avers that the leading features of our Christology are not derived from the historical Christ, but had their origin outside of Judea. The doctrine of Christ's deity is merely an adaptation of the very common heathen idea according to which great heroes were deified. The virgin birth is a mere myth; the baptism, the transfiguration, the resurrection and ascension of our Lord have no historical basis, but have been appropriated from the mythology of heathen nations. The walk to Emmaus is paralleled often in heathen accounts of their gods which assumed human form and conversed with men. It would be easy to enlarge, but let this suffice. No wonder that the theological student rebelled against such "advanced" views. No wonder that the pastor could not satisfy his flock with such a Christless gospel. No wonder that the Lutheran Church has at last awakened from its sleep and has protested against such teaching though proceeding from high seats of learning. No wonder that the "advanced" thinker himself is trying to effect a compromise. No wonder that war has been declared, and that the lines are being more distinctly drawn. Some conservative has published a "black-list," with the names of all radical or advanced professors at the universities. This is unfortunate and seems a little like persecution.

If a table published in a recent number of the *Chronik der Christlichen Welt* be correct no less than ninety-six out of one hundred and seventy-five professors and instructors in the theological faculties of the German universities (Catholic professors, of course, not included, for

these are all conservative) are "advanced." This looks bad, but if compared with tables of twenty or thirty years ago it will show a decided gain in favor of the positive, or conservative, professors. The past few years have been demanding more positive teaching. It was this demand that placed Seeberg in Berlin. If reports be true he was sent there to counteract the teachings of Harnack. (Here in parenthesis let us ask, What does the appointment of Harnack as librarian of that university mean?) What is more significant is the fact that the number of students is generally very small in the theological faculties of those universities of pronounced "advanced" theological tendencies where the radical theologians have full sway. The only exception to this is Tübingen. This point can be made more clear by the following table. Availing ourselves of the statistics in the *Chronik der Christlichen Welt*, which gives the number and classification of the professors in all the Protestant faculties of the German universities, and then of some figures in the *Deutscher Universitätskalender* for the summer semester of 1903—the latest we happen to have—which gives the number of theological students in the same institutions, we have the following:

UNIVERSITY	PROFESSORS		STUDENTS
	POSITIVE	ADVANCED	
Berlin.....	8	10	366
Bonn.....	6	5	82
Breslau.....	7	3	63
Erlangen.....	7	0	145
Giessen.....	0	7	62
Goettingen.....	5	6	91
Greifswald.....	10	0	103
Halle.....	7	8	337
Heidelberg.....	1	8	52
Jena.....	0	7	37
Kiel.....	4	7	33
Königsberg.....	5	5	86
Leipzig.....	10	2	260
Marburg.....	2	10	96
Rostock.....	6	6	36
Strassburg.....	0	10	70
Tübingen.....	1	6	230

The above table shows very conclusively that the advanced professor is not a magnet in Germany. Of course, there are marked exceptions, as in the case of Harnack, at Berlin. But there is Giessen, Jena, and Strassburg, with an aggregate of twenty-four instructors of all grades, and all "advanced," and only one hundred and sixty-nine students, or a fraction over seven students to a professor. If we take Erlangen and Greifswald, noted for their orthodoxy, and where all the professors are conservative, we find seventeen instructors and two hundred and forty-eight students, or about fourteen to a professor, which is a little more than double the proportion in the first three. Take Marburg and Leipzig for comparison. The former has two conservative and ten advanced professors, but only ninety-six students, while the latter, with ten conserva-

tive professors and only two radicals, has two hundred and sixty students. The above figures may not be conclusive evidence in support of the growth of conservatism among students of theology in Germany, for there are doubtless other reasons why persons should select Berlin, Leipzig, or Halle as places to study; nevertheless we must not lose sight of the powerful influence exerted by the professors in all these schools of the prophets. It stands to reason that if the majority of students are brought under the influence of conservative teachers, and that by their own will, the results will be favorable to more evangelical and spiritual work in their churches after they have become pastors. The latest developments seem to indicate that the radical leaders are beginning to show signs of discouragement. They are not satisfied with the results of their efforts, especially when regarded from the standpoints of the religious and spiritual life. Their inane doctrines and subjective *dicta* have not fed the hungry souls of a sinful and dying world. The condition of affairs is well stated in a recent article in the *Allgemeine Evangel-Lutherische Zeitung* (No. 36), Leipzig. Portions of this were translated and published in the *Literary Digest*. The following is worth quoting: Whosoever is observing the ups and downs in the theological world at present cannot fail to see the growing weakness of the advanced cause. Even Dr. Rade himself, the brilliant editor of the *Christliche Welt*, the leading exponent of this school, recently declared that "modern theology is becoming very tired in its researches." . . . "We are beginning to see before us certain limitations and checks to our further progress." . . . Pastor Steinmann, a representative of this school, in a noteworthy article expressed strong fears that the whole theological structure reared by the work of the advanced clans will fall to pieces like a house built of cards. He declared that men cannot be satisfied with mere religious conceptions and ideas, but that they must have real religion, and that the great realities of religion, such as God, sin, salvation, eternal life, and the like, must be something more than mere mental concepts to speculate with. Jesus must become more in the eyes of the believer than an enthusiastic national hero of piety: He must be the Saviour and Mediator.

FOREIGN OUTLOOK**SOME LEADERS OF THOUGHT**

Wilhelm Koppelmann. Not alone out of a theoretical interest in ethics does it arise that so many works are written to-day on the theory of morals. The vast majority act without recognizing the ethical basis or ground of their actions; but that ground is not wanting, though the recognition of it may be. In other words, theory always determines practice, and this fact makes every serious attempt to study morality important. Koppelmann has certainly entitled himself to mention by virtue of his recent book, *Kritik des sittlichen Bewusstseins vom philosophischen und historischen Standpunkt* (Critique of the Moral Consciousness from the Standpoint of Philosophy and History). Berlin, Reuther & Reichard, 1904. According to him ethics is a true science, having to do not merely with good advices, but chiefly with cognitions. But these cognitions are, like those of all science, of practical significance, since nothing is more important to men than self-knowledge. The science of ethics deals with the facts of the moral consciousness—the sense of duty, differences of view as to what duty and conscience demand, and the feeling of reverence which we inevitably experience in the presence of conscientious and dutiful conduct, the disesteem we feel toward the reverse kind of actions, and the pains of conscience. Koppelmann renounces not only the egoistic, but also the altruistic ethics, on the ground that both of them are absolutely helpless in the presence of the idea of duty. So also he rejects all theories of ethics which are based in any way upon the effects of our conduct. The central conception of ethics is, according to him, unconditional obligation. In his estimate the fundamental duty of ethics is truthfulness, which alone is an *a priori* cognition, and arises out of a consciousness of the nature of reason and of our mental functions, and hence has unconditional validity. But this fundamental ethical principle is strictly formal, since it does not prescribe what we shall say or do, but demands only a definite form of conduct, that is, that all our words and deeds shall be in accordance with our conception of the facts. It divides into theoretical and practical truthfulness, the second being essentially what we call dependability. This practical truthfulness takes the form of love of truth, sincerity, faithfulness, justice, honor, and the like, all of which are intrinsically good, while their opposites are intrinsically evil. All other duties, especially those relative to our fellow men, are secondary. They are not *a priori*, but in them men are their own lawgivers. They become duties only as we recognize and accept them. Then, however, truthfulness demands that we perform them. Hence no obligations are to be assured which conflict with the fundamental duty of truthfulness or with duties previously undertaken. It is but a consequence of this dependability that all tasks which we undertake should, as much as possible, harmonize and supplement each

other. The sense of duty must rise to supremacy over all our thoughts and acts; and this sense of duty is identical with honor, justice, and faithfulness. Secondary is the virtue of self-mastery, the discipline of the affections, disposition, passions, and natural impulses. And as the worth of man appears more evident the more clear we become concerning our own ethical possibilities and their significance, love, in the Christian sense, is the highest stage of ethical development. The ethics of Jesus is the purest, most consequent, and the highest unfolding of the fundamental ethical principle operative in every man. When one considers the absolute necessity of truthfulness in any character that is to be worthy the name one can see a good reason for thanking Koppelmann for the emphasis he has given it in his system. But as a matter of fact truthfulness is a passive state of the heart, at the most restraining us along certain lines of conduct; while love is an active principle, powerfully influencing us to positive good.

Rabbi B. Jacob. Seldom do we find a Hebrew enough interested in New Testament themes to give them any serious attention, except for polemical purposes. Jacob professes, however, to be interested simply as a scholar in tracing out the significance of the phrase "In the name of God" in the Old and New Testaments. His book, *Im Namen Gottes. Eine sprachliche und religiösgeschichtliche Untersuchung zum Alten und Neuen Testament* (In the Name of God. A Linguistic and Religious Historical Investigation in the Old and New Testaments), Berlin, S. Calvar & Co., 1903, does not in all respects bear out his profession. In judging of his work in respect of its impartiality it must be remembered that he is a Hebrew, and when it is considered that his findings are all favorable to the religion of the Old Testament and largely unfavorable to the religious conceptions of the New Testament, it must appear, at least on the surface, that he is influenced too much by dogmatic presuppositions to be ranked as a critical scholar. Nevertheless, because he is a man of parts, and because it is well to know what a Hebrew's judgment of Christian thought as revealed in the New Testament is, we reproduce the main points of his book as it relates to the New Testament. It is to be noticed that he claims that in passing from the Old to the New Testament he enters into a new world, where conceptions of the "name" are met that have not the slightest connection with the Old Testament. He distinguishes four uses of the "name": 1. That in which the name of Jesus is regarded as a real magical force, or charim. As illustrative passages he gives Matt. 7. 22; Mark 9. 38; Luke 10. 17, and parallels; and Acts 4. 30 and 16. 18. Jacob rightly claims that in the Old Testament there is no translation of such a use of the "name." But he is certainly wrong in holding that the name of Jesus was regarded by the New Testament writers as a charm, and that this use of the name of Jesus was due to Egyptian influence. 2. Most frequently the name Jesus denotes the Messianic quality, the divine sonship, the belief in him, the confession of him. The formulas employed signify "in spiritual fellowship with Jesus and in faith

in him" by recollection of "that which the name means to all of us," and the like. 3. While 1 and 2 are so related to each other that 1 is the basis of 2 and continually makes itself felt in 2, there is a third class of passages in which the "name" denotes vicarious representation, for example, such passages as Matt. 21. 9 and John 5. 43 and 10. 25. 4. Finally, the "name" stands for a class or category in which something belongs or under which it is to be brought; for example, Matt. 10. 41; 18. 20; Mark 9. 41. In this class of passages belongs the phrase *βαπτίζειν εἰς τὸ ὄντος* with which *βαπτίζειν εἰς* and *ἐν τῷ ὄντος* are identical. With regard to this use of "baptizing in the name of" Jacob contends that it is a mechanical and meaningless imitation of the forms employed by the translators of the Septuagint, only with varied and in part changed meanings. The use as signifying vicarious representation, he thinks, is due to the influence of the Latin commercial and financial phraseology. The influence of the language of the Septuagint is not to be denied. Such influence was unavoidable unless an entirely new vocabulary had been invented for New Testament use. But it is strictly a prejudice which causes him to affirm a mechanical and meaningless imitation. But while there is reason to suspect that much of what Jacob says is the result of prejudice, or, to say the least, lack of sympathy, he comes to no conclusions which are more objectionable than many reached by Christian scholars who have lost their bearings. One might well exclaim, O Science, what crimes against common sense have been committed in thy name! And this is as true of theological as of any other, perhaps even more true.

RECENT THEOLOGICAL LITERATURE

Das nachapostolische Zeitalter (Geschichte der christlichen Gemeinden vom Beginn der Flavierdynastie bis zum Ende Hadrians dargestellt) (The Post-Apostolic Age. A History of the Christian Churches from the Beginning of the Flavian Dynasty to the End of Hadrian's Reign). By Rudolf Knopf. Tübingen, J. C. B. Mohr, 1905. The book has called forth high praise from German reviewers for its sound judgment and the evenness of the treatment in the different parts. The book begins with a presentation of the facts concerning Christianity among the Jewish people, and this is followed by a similar presentation of the church among the Gentiles, covering the sources, the spread, the state, society, and the Christians, the ecclesiastical constitution, the Christian assemblies, Gnosticism, and the theology and piety of the Christians. Knopf holds that in the long list of Jewish Christian bishops of Jerusalem practically all are names of relations of Jesus. Antioch took the place of Jerusalem as the mother church of eastern Christianity up to the beginning of the second century. Strangely enough the author does not raise the question in connection with the Neronian persecution as to who it was that called Nero's attention to the Christians. Perhaps he regards the notion that the Jews were the guilty ones as so well established as to need no further proof. In treating of the famous letter of Pliny he assumes that all Christians of Bithynia gave up their assem-

bilities subsequent to the issuance of Trajan's edict, but that they gave up only those which conflicted with the edict, that is, those in which they held their common meals, but not those of a more religious character. It is uncertain whether all or only the apostates gave up these assemblies, but it seems quite sure that the reference is to such meetings only as rightly fell in the class condemned by Trajan's edict. This treatment of the ecclesiastical constitution is tolerably satisfactory. Three functions are to be distinguished here—the preaching of the Word, the administration of the gifts for the support of the poor, and the local government. The author holds that the presbyters and bishops, up to the time of the establishment of the monarchical episcopate, were identical. This is no doubt correct for the most part; but allowance has to be made for the fact that while the same person might be and probably was both presbyter and bishop the two functions were by no means identical. Had these designations been absolutely synonymous terms in their application to any one official it is impossible to see how the distinction of person should have come to be made by the use of the different terms. Knopf ranks the pastoral letters as witnesses for the period of which he writes, but holds that Timothy and Titus were bishops and that in these letters bishops and presbyters are still identical. The difficulty with this view is that the description of bishop corresponds much more nearly to that of deacons than it does to that of the presbyters. On the subject of the theology of the early church he holds the Epistle to the Hebrews as a polemic against the Jews, and that the stories connected with the conception and birth of Jesus arose in heathen Christian circles. This latter idea has been so often and so thoroughly refuted that it seems strange that Knopf should repeat it. In general the tendency of modern scholarship is to deny any large place to heathen influence in the composition of the gospels. It is difficult in such brief space to give even a list of the interesting and valuable matter contained in this book of nearly 500 pages. But it is a worthy successor of the many excellent works covering the apostolic age and will undoubtedly be regarded as a standard on the subject of which it treats.

Das Dogma von der Dreieinigkeit und Gottmenschheit in seiner geschichtlichen Entwicklung dargestellt (The Dogma of the Trinity and of the God-Man in Its Historical Development). By Gustav Krüger. Tübingen, J. C. B. Mahr, 1905. As a specimen of the reasoning of the book we reproduce here the section on the baptismal command in Matt. 28. 18. Krüger points out that up to the middle of the second century the entire literature of Christianity affords but two instances of the combination of Father, Son, and Holy Ghost, namely, this in Matthew, and one in the "Teaching of the Twelve Apostles," which was not independent, but influenced probably by this Matthew passage. Mark and Luke have no baptismal command whatever, and the spurious ending of Mark contains no reference to baptism, but only to preaching the gospel to every creature. And there is reason to believe that originally

the commandment in Matthew referred only to baptism in the name of Christ. This reading, which can be traced down as far as the fourth century, would correspond with the fact that in the apostolic age and beyond baptism was administered in the name of Christ. The Acts of the Apostles leaves no doubt on this point. Peter exhorted his hearers to repent and be baptized in the name of Jesus Christ that they might receive the Holy Ghost (Acts 2. 38). That the receiving of the Holy Ghost was not an invariable accompaniment of baptism in the name of Christ is evident from Acts 8. 16, where Peter and John are represented as praying for the converts of Samaria who had been baptized in the name of the Lord Jesus that they might receive the Holy Ghost; and they received the Holy Ghost after the apostles had laid their hands on them. Again in 10. 48 Peter exhorted the heathen to be baptized in the name of Christ. In Ephesus (Acts 19. 5) Paul baptized the disciples of John in the name of the Lord Jesus, while his language in 1 Cor. 1. 13 implies, and in Rom. 6. 3 declares, that the Christians were baptized only in the name of Jesus. The early Christian book, *The Shepherd of Hermes*, speaks repeatedly of baptism in the name of the Son of God, and a hundred years after the trinitarian formula was established in the church there was lively discussion as to whether baptism in the name of Jesus, which was still practiced by some, should be recognized as valid. When and under what circumstances the longer formula came into use we do not know; even as we do not know how Matthew's "Father, Son, and Holy Ghost" took the place of the formula "God, Jesus Christ, and Holy Spirit." It is entirely probable that a formula with three numbers arose in connection with the custom of trine immersion, which arose early on Roman-Greek soil. But this does not explain all formulas with three members, since we have several such formulas in early Christian literature out of all connection with baptism and at a time when baptism was in the one name. In 1 Cor. 12. 4, ff., we have one Spirit, one Lord, one God. In 2 Cor. 13. 13 we have Lord Jesus, God, Holy Spirit. In 2 Thess. 2. 13, f., we have God, Spirit, Lord Jesus Christ. In Eph. 4. 4, ff., we have one Spirit, one Lord, one God, and so on through many other passages in and later than the New Testament. Nowhere do we have Father, Son, Spirit. Are these triple formulas the result of the idea that the nature of God is essentially trinitarian? The passages in which the formulas occur give no hint that the three are one. On the contrary, each of the beings referred to appears so in its own unity that one could not possibly think of the three as one. We will not go far astray if we conclude that the necessities of liturgies led at last to the triple formula. Three is a much used, ancient number; but in no case does it designate a divine Trinity. And an examination of 1 Tim. 5. 21, Luke 9. 26, and Rev. 1. 4 will show that the formula does not always confine itself to what we are accustomed to consider divine persons. Probably no reader of these lines will need to be told that Jesus frequently so spoke as to imply three divine persons, and that monotheism assumes that the three must be one.

GLIMPSES OF REVIEWS AND MAGAZINES

THE editorship of the London Quarterly Review passes over from Professor W. T. Davison to Rev. John Telford, well known to our readers for some years as an occasional contributor to the Methodist Review. Last October's issue furnished an interesting list of articles on "Russia in Unrest," "The Fourth Gospel," "Christian Mysticism," "The Old Testament and Babylon," and "The Struggle of Christianity and Mithraism." As attractive as they are different from each other are the two papers on "Some Christian Aspects of Evolution" and "Sir M. E. Grant Duff's Reminiscences." Of the idea of evolution in nature Principal P. T. Forsyth says: "To suppose that this idea entered through Darwin, or even Lamarck, is a youthful mistake. Evolution was a philosophic idea long before it was scientific, and it was far more comprehensive. It did not even dawn with Hegel (who has room for Darwin's greatness in a side pocket). It plays a mystic part in the Neoplatonic system of Alexandrian times. It was an intuition of speculative genius (like so much in Lucretius, for instance), before it was a biological theme." It is recognized that the idea of evolution in nature exerts a great imaginative fascination. "No small source of its influence is outside of its scientific utility as an hypothesis. Its popular spell is largely aesthetic; and it is due to the imposing features read into it by the imagination, which quietly elevates it from a physical hypothesis to be a scheme of the world. It seems to bring life from the dead. It represents a kind of evangelical revival, if not indeed a reformation, in the scientific mind. It offers to the mind, in a world which had seemed to antiquity so finished and fixed, the spectacle of a universe in vital movement, a *ζων*, in movement, too, on a vast scale, and in an overwhelming *crescendo*. Creation seems at last to be on the march—nay, on the path of victory. It is as if we were lifted to a place where we could safely look down on the whole battlefield of existence and see in rapture the vast deployment of the fight. It replaces the old mechanical conception of the world by the more engaging idea of organic growth. At the same time, it spreads the realm of cause and law to cover the vast region of new knowledge laid open by the explorers in all kinds; so that our growing experience reveals still a universe ordered in all things and sure, controlled, not to say centralized, yet instinct with vitality and promise." Dr. Forsyth says that although its boasted altruism, of which Henry Drummond made so much, has a strange trick of suddenly doubling back into a hard egoism, to fight it or begrudge it is no duty of religion and no service to religion, so long as the theory of evolution is not elevated to be a new religion and a complete guide of life. But he points out that human progress does not look like a mere evolution. "The study of history shows that our evolution does not move forward in an unbroken progress like a mighty stream. What we have there is rather to be described as progress by crises, by catastrophes, or by cataracts. Beyond the steady conflict of

the struggle for existence the course of history gets into tangles and knots at particular periods. Seasons of calm and beauty discharge themselves in thunderstorms, which clear the moral air and open space for new energies and new periods. There are harvests which are the end of an age. Good and evil work together till their intrinsic antipathy refuses any longer to be compressed; then there is an explosion which changes the fact of things. There comes a day of the Lord, and a new world. The appearance of good often has its first effect in aggravating the energy of evil. The revelation of sanctity is at the same time a revelation of sin; and the growth of the one accentuates the antagonism of the other. The one forces the other to show itself plainly, to throw off its mask, and to put forth all its wicked resource. Grace enters to develop sin into transgression, to bring sin to the surface and make it overt. Then comes the encounter, and the prince of the world is judged. These Armageddons are repeated in history, issuing in waves, as it were, from the central and absolute crisis of the Cross. And what we look down on from God's right hand is a great wager and waver of battle, a winning campaign of many swaying battles, progress by judgment, a rising scale of crises, working out in historic detail to an actual kingdom of God, with its strategic center and eternal crisis in the death of Christ. The Scripture idea of history is not a stream of evolution but a series of judgments. It is an idea more revolutionary in its nature than evolutionary. It is a series of conversions rather than educations. The world is redeemed rather than perfected, and it is saved by 'shocks of doom.' Warning is raised against some moral dangers that border and waylay evolutionary doctrine, the most obvious peril being the evasure of the absolute distinction between good and evil, and the destruction of the idea of sin by the denial of moral freedom. "The real danger, after all, is not the doctrine of evolution, but the doctrine of monism which underlies it for so many, with its wiping out of the essential difference between God and the world, right and wrong. Evil is then something which might possibly have God for its author. Christ is but a phase of life, a flash of history. We have only a less or more, or perhaps a thereabouts. We have only more or less bondage, but no real freedom. And no freedom means no responsibility and no guilt. Man has never fallen; he has only lagged. He has not sinned; he has only erred. He has not chosen the evil and refused the good; he has only been handicapped by the start given to the sensual and selfish impulses at the weak outset of his racial history. There is no need of repentance, and no question of forgiveness—unless it be our forgiveness of the Maker who overloaded the first raw stages of our career, and so stunted our growth and reduced our pace. The distinction between good and evil is easily lost if the mind is turned from what is above and concentrated on the things behind. If we are always looking to our issue from matter, we forget that the goal and distinction of man is the Spirit of God. We forget that the image of God lies nearer our true origin than any cell or simian. And not only so, but we come to regard sin, and especially refined sin, which loses its grossness without parting with its guilt, as no more than our incomplete stage; and so regarding it we become tolerant of it—tolerant, that is, of what is intrinsically bad.

devitalizing, and so at last fatal to that life of the soul which is the true progress of man." Dr. Forsyth closes his strong, discriminating, and well-poised article as follows: "I have admitted the large extent to which evolution must be recognized in the course of history, which has now been changed from a picture book to a great and ordered treatise. Human history becomes the evolution of purpose. And since Christ it appears as the evolution of the redeeming purpose of God. The revelation of this purpose was indeed the first influence that led to the construing of history as a vast historic evolution; and it remains the greatest of such influences. Christ, it was seen, could not be crucified again. When he entered history once for all it gave to all history the unity of his person and work. And a universal history presided over by one purpose must be an organic and an evolutionary history as soon as the catastrophic idea of the parousia in the New Testament had disappeared from practical expectation. All things were moving to the city of God shining upon the far horizon of expanding time. The antique idea vanished in which history was a series of cycles or periods repeating each other without a common aim or progress. All that had gone before had been working up to Christ, and all that followed was to work him out. And to-day this is the theme to which the historical process moves. No doctrine of evolution is sound history, or other than sectional, which does not leave place for the redeeming purpose of God by intervention and revolution, and take its own place under it. No evolutionary order must exclude that moral teleology whose key is not in nature or society but in the kingdom of God. Natural process does not carry with it its own explanation or reveal its own goal. And the crucial point of this issue, the focus of the problem, is the historical appearance of Christ which publicists persist in refusing to assess. It is true that he came in a fullness of time. He was long prepared for, long prophesied by men who did not know all they said. But Christ was not simply the product of the past; he was not merely the flowering of his race, the fruitage of the soul, the genius of goodness. The spiritual life he represents is not another faculty but another self. It is a new order of life, a new kind of reality, and a new test of it (indeed, the final test, as being eternity in action). It is not a new energy in man but man, the whole eternal man, as a new energy, with a new power to give scope and value to every partial and inferior energy which swells the forces of civilization. Not only was his character a divine act, but his gospel was still more so. God not only produced him, but acted finally through him. It is thus that he gives us the fixed point at which we can make stand against the torrent of civilization, and bring our hurried evolution to its moral senses. We get foothold in the eternal. For the spiritual life in Christ is not a mere feature or aspect of man taken by himself, but it is the whole man, as partaker and agent of a higher being than his own, and an eternal. Psychology will not explain Christ—as it cannot explain the inspiration of the prophets whose burden he was. He produced the prophets more than they produced him. They came because he had to come. And we could say this even if we denied that his heavenly personality had been the agent of their inspiration. Again, he himself grew. He grew even in the clearness of his grasp of the

work given him to do. It may be that the cross was not in his first purview. But when all such things have been admitted, he is not explained. He is not explained when we have made all due concessions to the historical treatment of his religious environment. The connection between him and his antecedents is not causal, but teleological. He was the inspiration of prophecy, as its end more even than as its immediate source. He was, as Hegel would say, the 'truth' of prophecy. He was not a product of the past so much as of the future. He was the reaction of all eternity upon time, an invasion of us by that Eternal of whom the future and the unseen is a part so much greater than all we see in the past. Always the best is yet to be; but also the best is the God who always is. Christ was the product of the final divine plan and the absolute divine purpose, the same yesterday, to-day, and forever. He was more of a miracle than a product, the intervention of the Great Final Cause more than the Great First Cause, a miracle of grace more than a miracle of power. He was not the expression of latent law, but the incarnation of unique Grace, utterly and forever miraculous, however we read his birth, and however we treat his wonderful works. And the like applies to the history of his church. Much has been done, and much is to do, in the application to the church's history of the evolutionary principle. Doctrine especially has been powerfully shown to be an evolution of the thought of faith, faith's progressive consciousness of itself. But let no such fascination blind us to the miraculous, the revolutionary nature of the faith itself thus evolved. That is the product of no psychical process. We believe in the Holy Ghost. We believe in the essentially miraculous nature of the spiritual life. With and beneath all the historic evolution of the church is the perpetual self-reformation of the gospel, the new creative action of the Spirit, his inspiring and guiding presence by the supernatural power of a real effectual communion with the miraculous Christ. It is the very nature of the church to be supernatural, as it was the nature of the church's indwelling Lord—supernatural in his soul and work, however we regard his actual entrance on the world. History, indeed, does not give destiny, but in Christ destiny is given in the midst of history, by the way of history, and under historic conditions. Revelation is an historic fact, but with a value much more than historic. It is the decisive, absolute incarnation in a soul of that eternity which each moment only represents—but does represent, if it is viewed scientifically, viewed in relation to the whole of reality."

—Eighteen pages of the same Review are filled by Mr. T. A. Seed with extracts from the fourteen volumes of Sir Grant Duff's *Reminiscences*, which are said to be the most variously delightsome of the *memorabilia* of the Victorian age. They contain the literary bric-a-brac of a lifetime—stories, witticisms, curious facts and incidents, riddles, malaprops, and many unconsidered trifles picked up on the way. With those of Pepys, and Evelyn, and Burton, and Boswell, they are "like a lucky-tub into which you never dip without bringing up a prize." The first bit brought up is this: "Colonel Saint Leger, who dined here to-day, told me that his mother-in-law once bought a most charming lap dog on the Pont Neuf. When she took it home the little creature, to her extreme horror, proceeded to run

up the curtains. It was a large rat carefully dressed up. I had heard a similar story of a lady in Dresden, but was glad to hear that this case had actually occurred within the narrator's knowledge. So I was the other day to find that the famous story of the New Zealand chief, who, being informed that he could not be received as a Christian while he had two wives, got out of the difficulty by eating one of them, was no fiction. Bishop Selwyn told Sir George Bowen that it was he to whom the promising convert applied, stating what he had done." For some years Sir Grant Duff held a governorship in India. One day he found on his table a petition from some market people who were dissatisfied over some small matter. The petition was addressed to "The Almighty God, Care of the Right Honorable Mountstuart E. Grant Duff, Governor of Madras." A Hindu baker in Poona, favored with the governor's patronage, put over his shop door this inscription: "Best English Loafer to His Excellency." In a written examination one Hindu student in answer to the question, Who was Cardinal Wolsey? wrote that he was "Bishop of York, but died of dysentery in a church on his way to be blockheaded"; while another answered that "He was said to be the spiritual guide of the Methodists." Once, in an Oxford examination, a young man being asked, What is a final cause? replied, "It is the last straw that breaks the camel's back." Another student, to the question, Can you tell anything about Alexander the Great? said, "Yes, he was educated at Aristotle." A Hindu being asked how far it was to a certain place, answered, "Thirty miles as the cock crows." A stormy meeting in the West Indies was described by a newspaper as having been adjourned *sine deo*. An Englishman, who had not been overfond of his wife, put on her tombstone, "Tears cannot restore her; therefore I weep." A clergyman chided his congregation for their coldness but admitted that there was just a spark of spiritual life among them, and then exclaimed, "O Lord, water that spark!" An orator in a Balliol College Debating Club denounced those pessimistic persons who think of man as "a vain shadow which to-day is and to-morrow is cast into the oven." An Irish speaker alluded to "those currents of opinion which grease the wheels of time." A furious German socialist exclaimed, "The chariots of revolution roll on, gnashing their teeth as they go." A bishop said in a sermon, "Many people have one eye on heaven, while with the other they are listening to the gossip of earth." A friend of Professor Jowett had a dog whose favorite amusement was chasing his own tail, which he would do for ten minutes together. One day when the dog was going through this performance Jowett said to his friend, "What is your dog about?" "Studying metaphysics," was the reply. Dr. Thompson, Master of Trinity College, said with facetious severity of a young clergyman: "All the time that he can spare from the adornment of his person he devotes to the systematic neglect of his duties." A Miss Stephens, speaking in a letter of a high-minded friend, wrote, "He may be narrow, but he always reminds me of the monk who, when somebody called him narrow, said, 'Yes, I have but one window; still, that one looks toward heaven.'" A good lady in Gloucestershire used to read the Bible to a poor old woman whom she visited and looked after. One day she chanced on the passage which speaks

of Solomon's seven hundred wives. The old woman was startled by it, and said, wonderingly, "Had Solomon really so many as that?" "O, yes, Mary; the Bible says so." "Lor', mum," rejoined the other, "what privileges them early Christians had!" Lyon Playfair was one of a party one day at High Elme. Apropos of the Algerian conjurers, who apply hot metal to their bodies without suffering, he explained that, if only the metal is sufficiently hot, this can be done with perfect security; and told a story of how, when the Prince of Wales was studying under him in Edinburgh, he had, after taking the precaution to make him wash his hands in ammonia to get rid of any grease that might be on them, said, "Now, sir, if you have faith in science, you will plunge your right hand into that cauldron of boiling lead and ladle it out into the cold water which is standing by." "Are you serious?" asked the pupil. "Perfectly," was the reply. "If you tell me to do it, I will," said the prince. "I do tell you," rejoined Playfair, and the prince immediately ladled out the burning liquid with perfect impunity. The Christian obeys God as the prince obeyed his tutor, in perfect trust does as the Lord bids and finds his faith justified by the event. One day when Gladstone and Lord Houghton met the prime minister said, "I haven't seen you for an age. I lead the life of a dog." "Yes," replied Lord Houghton, "the life of a Saint Bernard, a saviour of men." The gleaner of these extracts from Sir Mountstuart's Reminiscences in answer to any possible cavils at their triviality quotes the words of Dr. Johnson, who, when Boswell expressed a fear that he had put too many little things into his Journal, replied: "Sir, there is nothing too little for so little a creature as man. It is by the study of little things that we attain the great art of having as little misery and as much happiness as possible." From these glimpses into the London Quarterly Review it will be seen how this fine magazine of British Methodism diversifies its pages with things light and things weighty, things grave and things gay, after the mixing manner of nature and of life.

BOOK NOTICES**RELIGION, THEOLOGY, AND BIBLICAL LITERATURE**

Religious Certainties. By BISHOP CYRUS D. FOSS, D.D., LL.D. 12mo, pp. 212. Cincinnati: Jennings & Graham. New York: Eaton & Mains. Price, cloth, 50 cents net.

To notice in these pages the twenty-four volumes of sermons which make the series entitled *The Methodist Pulpit*, issued by our Publishing House, is manifestly impossible. To select any one or more volumes from the twenty-four is also palpably difficult. Our selection of this volume by one of the honored bishops of our church, will, we think, commend itself to the approval of all as being, for various reasons, eminently fit and proper. It is justifiable on their merits, for these sermons, extemporaneously preached on special occasions and stenographically reported, are really great sermons, worthy to be preserved in the libraries of Methodism to the end of time. There are only seven of them. Bishop Foster used to say that he really had only seven sermons, and explained that in his mind the whole vast circle of religious thought was divided into seven sections, seven general themes; and under each of those general heads his studies had accumulated and arranged a mass of matter in sermonic form enough to occupy from one to five hours in delivery. The actual discourse he fitted in length to the needs of the occasion. It seems not too much to say that a careful reader, taking full account of the wide inclusiveness of the seven sermons in this volume, might feel, when he finished them, that they cover, by definite statement or by obvious oversweep and implication, about the whole circle of religious truth that centers at Calvary and that is visible to a clear, keen, disciplined, reasonable, and enlightened mind taking its stand by the cross of the Redeemer. And their wide, well-informed outlook upon contemporary thought, both Christian and anti-Christian, is such as an alert, strong man who has been college president and bishop might be expected to have. The first sermon, the one which gives its title to the volume, sets forth convincingly four great religious certainties—God, Christ, Salvation, Immortality—making them appear solid and immovable as granite mountains. The second proclaims “The Faith Delivered Once for All.” The third asks men “What Think Ye of Christ?” The fourth discusses the present duty of Methodism. The fifth subject is “All Things Freely Given.” The sixth is “Mundane versus Cosmic Culture.” The seventh emphasizes the importance of “The Moral Element in Education.” In them all one is struck by several things. One is that a very positive and very vivid experience lies back of, and speaks through, them. Another is the large amount of material for popular use in Christian apologetics and polemics, all of it put in sharp, clear-cut form. Another is the firmness and lucidity of statement. What passages to quote in illustration of those qualities is now the question. In the first sermon is this: “In the fourth century Julian the Apostate made the

last great and persistent effort to replace Christianity by the old classic polytheism. He was one of the astutest statesmen and one of the mightiest warriors of the later empire. One of his orators, Libanius by name, said one day to a humble and despised Christian, 'What is the Galilean carpenter doing now?' And this humble and despised Christian had the wit and grace to answer, 'The Galilean carpenter is building a coffin.' It was only a few months before the coffin was done, and in it was laid the form of Julian the Apostate, and with it the last effort to revive the old polytheism. Such carpentry has been going on ever since. It is about a century and a half since Voltaire, intoxicated with the incense of the French nation, said, 'The Almighty will see fine sport in France within twenty years,' and he said also, 'Before the end of the eighteenth century Christianity will be a thing of the past.' Well, the Galilean carpenter was then building another coffin, and soon it was done; and in it was laid the form of the silly Voltaire, and beside him the corpse of the old French monarchy. The house in which he uttered his foolish prediction has long been a depository of the British and Foreign Bible Society; and Christianity did, indeed, become more grandly than ever a thing of the past, but its real empire is in the future. It is within the easy recollection of many of us in middle life that the most contemptible of recent monarchs, the Nebuchadnezzar of modern nations, Napoleon the Little, rose up in the pride of his power and said: 'Is not this great Paris, which the first Napoleon built of brick and which I have turned to marble? Is not this great France, which exists for the glory of the Napoleonic dynasty? I will water my horses in the German Rhine, and the hoofs of my cavalry shall clatter through the streets of Berlin.' And the Pope patted him on the back and said, 'Well purposed, good and loyal son of the church; go and do this, and the blessing of God and of the Pope shall be on thee.' Six weeks, Sedan. Another coffin was done, built by the Galilean carpenter, and in it was laid the contemptible form of the modern Nebuchadnezzar, and beside him the temporal power of the Pope never to rise again. 'The Galilean carpenter' has the habit of building coffins for his enemies and weaving crowns of immortal amaranth for his friends." In the same sermon is this sample of effectiveness by means of realistic description and lifelike dialoguing: "Two years ago I was in that dark, deep-underground dungeon in the Mamertine prison, one of the well-authenticated places near the Capitol, in Rome, where Paul actually spent a large part of the last two years of his life, with a chain around his leg fastened to a soldier, or to a stone pillar. We have one of his last letters preserved to us. I look into that prison. I see the old man, grave, dignified, serene, writing his last letter. His face glows with rapture, and his pen almost catches fire in the speed of its flight. 'Paul, may I see what you are writing?' 'Yes.' His last words. Listen. '*I am now ready to be offered, and the time of my departure is at hand.*' 'I think you are right. It is to-day, or to-morrow, Paul.' '*I have fought a good fight.*' 'Yes, you have.' '*I have finished my course.*' 'Well, yes, you have, and you know it.' '*I have kept the faith.*' How glad I am he *kept the faith!* What another sort of a world this

would have been if that one man had let the faith go! It would not have gone out of the world, for it had many other witnesses even then. But I am so glad that this man kept the faith. '*I have kept the faith; henceforth—*' 'Well, now, what is it, Paul? What is the outlook?' '*Henceforth a crown of righteousness, not of mercy; God gives it to me of right; he is faithful and just to forgive me my sins, and to cleanse me from all unrighteousness, which the Lord, the righteous Judge, shall give me at that day—*' 'O, Paul, do you see but one crown? Have I any chance?' '*Wait till I finish my sentence. And not to me only, but unto all them also that love his appearing.*' He saw that day a crown apiece for us all. 'And is that your outlook?' 'Yes.' 'Now, Paul, don't you see anything else? (for I see a Roman soldier whetting his sword just outside the city gate.) And don't you hear anything? (for I hear the crunching of the bones of Christians by lions just out there.) Listen.' 'Well, since you speak of it, I do see a light gleaming out through the gates of pearl and over the walls of jasper; and, since you speak of it, I do hear the voice of harpers harping with their harps to welcome me home; but the great thing is the crown of righteousness.' The sermon on "What Think Ye of Christ?" lays out a scheme of evidence in answer to the two simple questions, Was there once on earth such a person as Jesus Christ? and, What sort of person was he? For answer to these questions appeal is made to profane history, to the epistles of Paul, to the four great biographies written by the four evangelists, and to Christianity itself. As to the question, Was there such a person as Jesus Christ? the answer from profane or secular history is briefly given thus: "I shall bring forth but a single passage—a specimen of all, and perhaps the most striking that profane history furnishes—the celebrated passage of Tacitus concerning the burning of Rome, and the charging of it by Nero on the Christians; the passage concerning which Gibbon says, 'The most skeptical criticism is obliged to assert the authenticity of this celebrated passage of Tacitus.' And where, on such a point, Gibbon affirms, we need not stop to question. Of course, you understand that the opinions stated in this passage are those of a Roman and a heathen; but that will not prevent you from giving due weight to the facts recorded by this veracious historian. You know that Nero burned the city of Rome, and charged it on the Christians. This is what Tacitus says about it: '*Nero judicially accused of the offense, and punished with the most exceeding torments, a set of men . . . called Christians. The author of that sect was Christ, who in the reign of Tiberius suffered death by the sentence of the procurator, Pontius Pilate. The vile superstition, repressed for a time, again broke out, not only in Judea, but in Rome also. . . . At first only those were apprehended who confessed themselves of that sect; afterward a vast multitude discovered by them, all of whom were condemned. . . . Their executions were so contrived as to expose them to derision and contempt. Some were covered with the skins of wild beasts, that they might be torn to pieces. Some were crucified. While others, having been daubed over with combustible material, were set up as lights in the nighttime, and thus burned to death. To these spectacles Nero gave his*

own guidance, and exhibited the diversions of the circus, sometimes standing in the crowd in the habit of a charioteer, and at other times driving the chariot himself. Until at length these men, . . . began to be commiserated as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man.' Now, my question at this moment is simply this: Was there such a person on earth as Jesus Christ? If not, how did this veracious historian come to write these things within thirty-five years of the alleged crucifixion of the Saviour—close by—not so far away as we are now from the death of Lincoln? The question carries its own answer to every mind. Those words could not have been written if there had not been such a person, with a history well understood throughout the Roman empire." The sermon on "Our Crisis" is a timely, admonitory, and stirring message to Methodism to-day. Dr. Park, of Andover Seminary, said years ago, "The Methodist Church has greater responsibility than any other religious body in this country for the maintenance of sound religious faith." This is true partly because of Methodism's numerical size. Six millions of Methodist communicants in America! What has not our Lord and Saviour a right to expect of such a host? The responsibility is tremendous because the ability is so great. In 1905 our Methodist Episcopal Church increased its membership by about eighty thousand; of this over twenty thousand in the foreign mission field, and nearly sixty thousand in the home churches. For those who are in the habit of thinking that the former times were better than these, and that the good great men all lived in the past and left no worthy successors, there is a needed lesson in the story Bishop Foss tells about the old lady who sat on the front seat at the funeral of Jabez Bunting. When Dr. Dixon, with the too customary extravagance of lamentation on such occasions, mournfully exclaimed, "Alas, alas, there are no more such men left," the old lady looked up with a smile and said cheerfully, "Thank God, that's a lie." We would like to put this book into the hands of every student, and into every home in the land. It would work powerfully to make a Christian America and a nobler race of men every way.

The Criticism of the Fourth Gospel. By WILLIAM SANDAY, D.D., LL.D., Litt.D., Lady Margaret Professor in Oxford University. 8vo, pp. xiv, 268. New York: Charles Scribner's Sons, 1905. Price, cloth, \$1.75.

Professor Sanday is probably since Bishop Westcott's death the leading English authority on the Gospel of John. His first book in this field, *The Authorship and Historical Character of the Fourth Gospel* (London, 1872), was at once recognized as epoch-making, and for years became the rallying point and refuge of conservative New Testament scholars. Since his former work went out of print a few years ago Dr. Sanday has frequently been asked to reissue it, but has modestly insisted that its work was accomplished or that other and later books were superior to it. At length, however, he has done a much better thing in writing an entirely new book, having in view the latest phases of the destructive criticism and meeting them in an equally satisfactory way. It was, therefore, with

peculiar pleasure that his American friends greeted Professor Sanday at the chapel of Union Seminary, in the city of New York, last fall, when he delivered these lectures for the first time with his accustomed rare spirit of simplicity, fairness, and high learning. Beginning with a survey of the present situation, Dr. Sanday takes up in turn the several schools or groups of critics, advances to a discussion of the chief points involved, culminating in a review and restatement of both the internal and external evidence for the Johannine authorship of the gospel, acknowledging frankly the unsolved because unsolvable problems subordinate to the main question, and concludes with an epilogue on the principles of criticism, which again for our day clears the atmosphere and confidently claims the field for the traditional position. To the ordinary reader no portion of this noteworthy book can exceed in interest Dr. Sanday's discriminating survey of the literature of the subject. Theodore Zahn he considers "the most learned" of all the workers in the field of early Christian literature. Bernard Weiss is somewhat easier in style and more in touch with other opinion on the right hand and on the left, and so "on the whole more helpful." Beyschlag has more still of "historical dare and flow, but one feels that in his hands problems are apt to become less difficult than they really are," and "it may be doubted whether he really sounds the depths of the (fourth) gospel." In this respect Luthardt and Godet, both recently deceased, are more satisfactory. Of American scholars Ezra Abbot, whose work he takes as "specially typical of the American mind at its best," and Dr. Fisher, of Yale, whose "Ground of Theistic Belief is most excellent for further study," are highly commended. Bishop Westcott's Commentary on John is esteemed "the best that we have on the Fourth Gospel, and, together with the article on Origen, the best and most characteristic work that its author has bequeathed to the world." These are classed as forming the conservative group of critics, and with them Sanday takes his stand without hesitation. Next comes the mediating group, comprising those who fail to identify the disciple whom Jesus loved with John the son of Zebedee, or who hold that the gospel was written by John the Presbyter, possibly a disciple of the apostle John. Here belong Delft, Bousset, Harnack, Schürer, Moffatt, and McGiffert. "Harnack, whose influence is greatest, has not been quite consistent in the view that he has taken; . . . he has blown both hot and cold," while in McGiffert "there seem also to be two strains which are not as yet fully harmonized." Wendt, Briggs, and Bacon are types of the partition theorists—whose attempts are, in Dr. Sanday's opinion, foredoomed to failure. The contentions of these three "lack sufficient proof," and are laid "in the wrong direction," or are as bricks made with a "minimum of straw, or even with no straw at all," respectively. The school of uncompromising rejection includes both Heinrich and Oskar Holzmann, Jülicher, Schmiedel, and several French critics. As a class they are thorough-going allegorists, and all start with "a reduced conception of Christianity" and bringing their verdict as they do the Fourth Gospel, beforehand. Finally we come to the recent reaction, in the splendid work of James Drummond in his *Character and Authorship of the Fourth Gospel*,

and V. H. Stanton in his *The Gospels as Historical Documents*. Despite our author's deserved high tribute to these writings we cannot but rejoice that he was already well advanced in his own work before these appeared. The trio form a battery of exceptional range and power, and they mightily reinforce the traditional view as to the authorship of the Fourth Gospel, together with all which that position legitimately implies.

The Prophetic Element in the Old Testament. An Aid to Historical Study. For Use in Advanced Bible Classes. By WILLIAM RAINY HARPER, Professor of Semitic Languages and Literatures in the University of Chicago. [Constructive Bible Studies, College Series.] 8vo, pp. 142. Chicago: University of Chicago Press. Price, cloth, \$1.

This book is unhappily but a fragment of a larger plan, as will be seen in the following list of the titles of the various chapters: I. Content and Classification of the Prophetic Element. II. Definition and Principles of the Prophetic Element. These two chapters comprise Part I, which is entitled, "General Scope of the Prophetic Element in the Old Testament." This is followed by Part II, "The History of Prophecy through Hosea," which is subdivided into chapters as follows: III. Prophecy and Prophetism during the Period of the Patriarchs and Judges. IV. Prophecy and Prophetism during the Davidic Period. V. The Background of Prophecy and Prophetism in the Northern Kingdom. VI. The Product of Prophecy and Prophetism from 933 to 800 B. C. VII. The Prophetic Message of the Early Histories. VIII. The Prophetic Message of Amos. IX. The Prophetic Message of Hosea. Following these chapters are these appendices: A. A Table of Important Dates. B. A Chronological Table of the Religious Life of Israel. C. The Prophetic Vocabulary. D. The Analysis of the Hexateuch. It appears at once that the book gives a general introduction to Prophecy, and then an analysis of the prophetic literature through Hosea. There it abruptly breaks off, making no provision for a study of Isaiah and Micah, of Jeremiah and Ezekiel and the rest. Harper's book on *The Priestly Elements in the Old Testament*, reviewed recently in these columns, has the great advantage over this that it is a complete whole. On the other hand, this is an easier and more interesting book for ordinary students to manage. It is quite plain that Harper has seriously meant to carry out the statement made in the preface that "No conscious effort has been put forth to control the exact development of his [the student's] thought." Nevertheless the book does, in a measure, by its very arrangement, condition the student's thinking. The whole temper of it is on the side of the modern critical view. But though this is true the book is nevertheless squarely based upon a supernatural and not upon a rationalistic view of Israel's Prophetism. Here, for example, is a paragraph which positively proves this to be true: "Old Testament prophecy is both history and literature; the former, if viewed as a movement; the latter, if viewed as the product of that movement. The prophets made history as well as literature. As agents of the higher power which they firmly believed had especially called them to its service, they entered heartily into everything that constituted national life. At times they were actually in full control of the nation's development and

for a period they almost exclusively constituted the literary class. Whatever is said of Israel's history may be said of Israel's prophetism; whatever is said of Israel's literature may be said of Israel's prophecy. It was a movement, in some respects the most eventful in the history of human thought, exhibiting more definitely than any other, perhaps, the direct influence of the Holy Spirit" (p. 21). That last sentence is particularly weighty in estimating the tendency of the book. A book which expressly finds the work of the Holy Spirit in the words of the prophets cannot be fundamentally dangerous, however much it may differ with traditional dates or authorship. But besides this fundamental point there are other points well guarded, which in this age much need a defense, as, for example: "Prediction occupies a large and important place in prophecy" (p. 18). Of course, we do not mean to say that the book has not many places in which there is not only a breach with traditionalism, but also a very clear break with much of current theological thought which has been commonly held to have freed itself from traditional bonds. But the great and useful thing is that, all the way through, Harper has tried to get the student to study the Bible itself, and not merely study about it. The bibliographical lists are extensive, and they are also carefully chosen. Here, then, is a book, not indeed suited to Sunday schools, as it seems to us, but admirably adapted for serious study in college and seminary. We shall earnestly hope for its completion, and extension over all the prophetic literature. For, even though we may not agree in all particulars with its conclusions, there can be no doubt that its study will make for a definite knowledge of this large and important part of God's Word. From that only good results can flow in the long run.

The Messianic Hope in the New Testament. By SHAILER MATTHEWS, Professor in the University of Chicago. Crown 8vo, pp. xx, 338. Chicago: The University Press. Price, cloth, \$2.50.

For the Messianic hope, or the concept of Messiah, Professor Matthews uses by preference the clumsy term *Messianism* and discusses it in four parts: 1. The Messianism of Judaism; 2. The Messianism of Jesus; 3. The Messianism of the Apostles; and, 4. Christian Messianism and the Christian Religion. The historical basis of the Messianic concept was the golden age of the Hebrew kingdom under David and Solomon, directly reflected in the second psalm. The Babylonian exile greatly modified and purified it, as Ezekiel most fully shows. Under the Maccabees it took a revolutionary form, the literary reflection of which must be sought in the Old Testament Apocrypha. The final national phases flared out in the war of the zealots, 66-70 A. D. With the destruction of the temple Messianism as a purely revolutionary program became modified by apocalyptic elements and took on a transcendental character, reflected by the literature of pharisaism. The Messianic self-consciousness of Jesus, a phrase which our author well considers an unhappy one, came to recognition at the time of his baptism, and from that time was full fledged and never dormant. It reached its full and positive declaration at Cæsarea Philippi, and it is significant that from that time its

eschatological features are increasingly dwelt upon. This finally led to complete rupture with the Pharisees, Sadducees, and Herodians, which ended in his crucifixion. "It is a serious mistake to think of Jesus as being a passive martyr; on the contrary, it was he who was the aggressor and it is in his positive rejection of certain elements of pharisaism that we have an expression of these general principles which led him to modify the Messianic conception he had inherited." The center of Christ's teaching was more than the kingdom of God, with its ethic and political connotations; it was eternal life. "Life in the enjoyment of eternity! that is the supreme good." The strictly Messianic teaching of Jesus was born of Judaism and it "will be dynamic only as one assents to Judaistic preconceptions. The life will ever be the light of man." Although the Messianic hope as held and proclaimed by all the primitive and later Christian teachers is taken up in chronological order, by far the most valuable chapters in this portion of the book are those which treat of the Messianic concept and doctrine of Paul. It is from this standpoint that Paulinism as a system should be approached. It is true, as the earlier theologians taught, that the apostle believed faith in Jesus as Christ to be the condition of moral advance, and he certainly believed, as the later interpreters represent, in the union of the believer with Christ, but neither of these two conceptions forms the real center of his thought. "Both by his experience and his antecedents Paul could hardly have made anything but eschatological Messianism the coördinating scheme of a system that centered about a belief that Jesus was the Christ." Professor Matthews maintains that the Thessalonian letters do not represent a passing or a local phase of the apostle's thought, but that eschatology always conditioned it. We cannot in justice follow longer the author's lead, but we heartily thank him for bringing forward and emphasizing a view so historically tenable and trustworthy, and we heartily commend his able discussion to the thoughts of biblical students.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY

Sir Thomas Browne. By EDMUND GOSSE. 12mo, pp. 214. New York: The Macmillan Company. Price, cloth, 75 cents.

This, the twenty-second volume in the series on English Men of Letters, edited by John Morley, is written in a style perfectly adapted to its subject by the felicitous pen of Mr. Gosse. A most notable and gifted character was the famous Norwich physician, who left behind him writings of no little splendor. The man and his works have fine presentation in this little monograph. The nature of his bringing up may be inferred from the family report that, in his childhood, "his father used to open his breast when he was asleep and kiss it, in prayers over him that the Holy Ghost would take possession there." His reasonable, ample, amiable, and liberal nature is expressed in his own words: "I have no antipathies. I wonder not at the French for their dishes of frogs, snails, and toadstools, nor at the Jews for eating locusts and grasshoppers; but

when among them make these my common viands, and find them to agree with my stomach as well as with theirs. I could digest a salad gathered in a graveyard as well as one from a garden. I cannot start at the presence of a serpent or scorpion. At sight of toads or vipers I feel no impulse to take up a stone to destroy them. National repugnances do not touch me, nor do I behold with prejudice the French, Italian, Spaniard, or Dutch; but where I find their actions worthy I honor, love, and embrace them as I would my countrymen. I seem to be formed and constellated unto all climates. All places and airs make unto me one country. I am in England everywhere and under any meridian. I have been shipwrecked, yet am not an enemy to seas and winds. I can study, play, or sleep in a tempest. In brief, I am averse to nothing. I hate, abhor, detest nothing but the devil." Although a Protestant and a Puritan he confesses, "I could never hear the Ave-Maria bell without a feeling of elevation." He kept an independent mind, free from that slavish subjection to tradition and to dead-and-gone authorities which is the ban and bar of progress. He was provoked at a doctor of physics in Italy who said he "could not perfectly believe the immortality of the soul, because Galen had seemed to doubt thereof"; and at a divine who was so graveled with three lines of Seneca that all Browne's reasonings could not expel the poisonous error from him. Browne's most important work, entitled *Religio Medici*, had to his contemporaries a dangerous savor of skepticism, but is to us a work of practical piety. It is a defense of the attitude of a mind that is scientific and yet reverent. It shows how religion looks, in the presence of a scientific education, to a man habituated to the experimental method of investigation. We see that as far back as 1636 there was need for some adjusting to be done between religious conceptions and scientific discoveries and methods. Doubtless the readjusting of old ideas to new light and fresh facts must always be going on. How vain the fight of those who resist the rearrangement of ideas or new puttings of truth—who fear and hate the new thought or persecute the thinker of new thoughts, the bringer of new learning! Sir Thomas Browne was one of the great old writers whom Louis Stevenson studied to imitate, playing, as he says, the "sedulous ape" to them. Browne had a passion for remote, odd, and splendid words, and some of his writings roll a large and swelling music in a diapason of vocal harmonies. Especially is this true of his imaginative treatise on *Urn-Burial* and his botanical study of plants, entitled *The Garden of Cyrus*. In the former of these, Mr. Gosse says, "The jeweled, slow-moving sentences proceed with extraordinary gorgeousness and pomp, heavy and almost bowed down under their trappings of ornament;" and again he says, "In the highly inflammable state of Browne's imagination the least suggestion, a phrase or epithet, is sufficient to start him off, and he blazes in a spurt of odorous language like a pine knot touched by a lighted match." Sir Thomas's excess is in dressing the commonplace in coronation robes of fine language. "He pillages antiquity, particularly the ornate Latin of the Renaissance, to adorn his work, and he likes to hear great classic names, sonorous and obscure, reverberating down the hollow places of his prose.

As an architect of phrases he builds up cloud-castles of verbal development, piles story upon story and a turret on the last story and a pinnacle on the turret. The showy fabric, standing high in air, is sometimes too fantastic to be habitable by reason and sound sense." Mr. Saintsbury speaks of the "marquetry" of Browne's style, which is "veneered with the tortoise shell of his learning, the stained ivory of his meditations on life, and is carved with the daintiest care. He is not one who sweeps over large spaces. For that a great liquidity of mind is required; the imagination must wash across wide areas of thought." This Norwich physician's delight in all that is beautiful and harmonious to the eye or the ear or the mind is told by himself: "I can look a whole day with delight upon a handsome picture, though it be but of a horse. It is my temper, and I like it the better, to affect all harmony; and sure there is music even in the beauty, and the silent note which Cupid strikes, far sweeter than the sound of an instrument. For there is a music wherever there is a harmony, order, or proportion; and thus far we may maintain the music of the spheres; for those well-ordered motions, and regular paces, though they give no sound unto the ear, yet to the understanding they strike a note most full of harmony. Whosoever is harmonically composed delights in harmony; which makes me much distrust the symmetry of those heads which declaim against all church music. For myself, not only from my obedience, but my particular genius, I do embrace it: for even that vulgar and tavern music, which makes one man merry, another mad, strikes in me a deep fit of devotion and a profound contemplation of the First Composer. There is something in it of divinity more than the ear discovers. It is an hieroglyphical and shadowed lesson of the whole world, and creatures of God. Such a melody to the ear, as the whole world, well understood, would afford understanding. In brief, it is a sensible fit of that harmony which intellectually sounds in the ears of God." He was an eager student of astronomy, zoölogy, botany, and a discoverer of the wondrous orderliness prevailing among stars above and plants beneath. Here is one burst of melodious fancy, trembling on the borders of astrology but refreshing to the ear: "Could we satisfy ourselves in the position of the lights above, or discover the wisdom of that order so invariably maintained in the fixed stars of heaven; could we have any light why the stellar part of the first mass separated into this order, that the girdle of Orion should ever maintain its line, and the two stars in Charles's wain never leave pointing at the polar star; we might abate the Pythagorical music of the spheres, the sevenfold pipe of Pan, and the strange cryptography of Gaffarel in his starry book of heaven." His Garden of Cyrus is a sort of botanical study of plants, though far from being merely scientific. To this flowery treatise he puts the finishing touches in the middle of a March night in the middle of the seventeenth century. And desiring to remark that the hour is late and it is time for him to close his senses up and go to sleep, he says it in this elaborately magniloquent style: "The quincunx of Heaven runs low, and 'tis time to close the five ports of knowledge. We are unwilling to spin out our awaking thoughts into the phantasms of sleep, which often continueth

precogitations, making cables of cobwebs and wildernesses of handsome groves. Besides Hippocrates hath spoke so little, and the oneirocritical masters have left such frigid interpretations from plants, that there is little encouragement to dream of paradise itself. Nor will the sweetest delight of gardens afford much comfort in sleep, wherein the dullness of that sense shakes hands with delectable odors, and, though in the bed of Cleopatra, can hardly with any delight raise up the ghost of a rose. Night, which pagan theology could make the daughter of Chaos, affords no advantage to the description of order; although no lower than that mass can we derive its genealogy. All things began in order, so shall they end, and so shall they begin again; according to the ordainer of order and mystical mathematics of the city of heaven. Though Somnus in Homer be sent to rouse up Agamemnon, I find no such effects in these drowsy approaches of sleep. To keep our eyes open longer were but to act our antipodes. The huntsmen are up in America, and they are already past their first sleep in Persia. But who can be drowsy at that hour which freed us from everlasting sleep? Or have slumbering thoughts at that time when sleep itself must end, and, as some conjecture, all shall awake again?" Edmund Gosse thinks this as radiant a purple passage as was ever woven upon the richest of Tyrian looms. To his son, sojourning in France, Sir Thomas sends this advice, "Hold firm to the Protestant religion and be diligent in going to church." Most of Dr. Browne's contemporaries describe death in a somewhat hysterical manner, but this physician after lifelong contact with the sick and the dying speaks of "the beautiful approaches of soft death." Touching on burial and immortality he wrote: "To live hereafter is to be again ourselves, which being not only a hope but an evidence in noble believers, it is all one to us whether our bodies lie in Saint Innocents' churchyard or in the sands of Egypt. Ready to be anything, in the ecstasy of being forever, and as content with six foot of earth as with the mausoleum of Adrian." He died at the age of seventy-seven, and when his tomb was opened, years after burial, his well-proportioned figure still preserved its form, and his abundant warm-colored hair still kept its auburn tint. We are told that he was never seen to be transported with mirth or dejected with sadness—always cheerful, but rarely merry. Occasionally he would provoke a smile by his wit, but as a rule if he accidentally broke into a jest he would blush at his own levity. It was he who said, "Man is a noble animal, splendid in ashes, pompous in the grave, celebrating nativities and deaths with equal luster." For more than two centuries he has influenced the style of many writers and speakers. His books are found in many of the cultivated homes of our Southern states, and not a little of the stately and splendid eloquence of that region has been inspired by studying Sir Thomas Browne. Last October the three-hundredth anniversary of his birth was elaborately celebrated in London, and a bronze bust of the wise old philosopher, physician, and poet was unveiled at Norwich, where he practiced and wrote for forty years.

The Jordan Valley and Petra. By WILLIAM LIBBEY, Sc.D., Professor of Physical Geography in Princeton University, and FRANKLIN E. HOSKINS, D.D., Syria Mission, Beirut, Syria. With 150 illustrations. Two volumes, 8vo, pp. xv, 353 and viii, 380. New York: G. P. Putnam's Sons. Price, cloth, \$6.

Here is a book of travels, quite after our unsophisticate manners. It tells the little things in a plain, straightforward way. The book of travels *a la mode* does not dream of such indiscretions as are herein contained. You never read any more the exact date when a man left this place for that and the time occupied in his going; yet that is the very thing that may be most valuable to the next wanderer over his track. Give us the dates and the list of what you had to eat, and we shall get on bravely without your descriptions of sunsets. As we said before, it is all here, all the days, all the dates, the number of hours in the saddle, day after day, the names of all the servants, especially of the cook, and an honest list of the camp food. Let us set down a specimen of the sort of thing we mean. Here on page 8, in volume one, is an account of how the arrangements were made with the dragoman. Read it, dear reader; it is more interesting and important than our review of the book: "Our arrangements with Milhem included our daily fare, and at this point we turned him over to Mrs. Hoskins, who gave him more minute directions, as to what kinds of food we needed and the way in which it was to be served. He was told many things he was to do, and many things he was not to do. 'No cold boiled eggs for luncheon, no chickens except in cases of dire necessity, no indigestible pastries for show and remorse, a minimum of sardines, and other unsavory stuff sold in tins, but plenty of good plain, substantial food.' Certainly Milhem did profit by these timely suggestions, and carried them out faithfully, to our great comfort and safety. In addition to the apparently interminable supply of candles and salt and sugar and rice, he carried flour and potatoes in plenty. We added soda-water and Boston brown bread. Mrs. Hoskins stipulated for two things which added greatly to our comfort; one was an alcohol lamp, which fitted nicely into a tin cover about as large as a tomato can. With the aid of this, we ate warm luncheons every day in the wilderness. What this meant in February and March, and especially on damp and rainy days, can be best understood by those who have lived on 'the cold hard-boiled egg diet.' Kasin, our table boy, easily carried this outfit in his saddle bags, and it never took long to heat meat and potatoes and coffee, or whatever we had for luncheon. The other special fitting was an oven made of wrought iron, about two feet long, eighteen inches wide, and two feet high. It had a fire box below, and a grate for coals on top, and when used for baking the men would encircle and almost cover it with fire. With this we were able to bake bread all along the route, and now and then have a dish that could be cooked in no other way. At Banias—Casarea Philippi—we took out our guns, and from that day until our entrance into Jerusalem we never lacked game for our table." There, it is a long passage, but it is well worth quoting. It is quite fairly characteristic of the book's quality of detailed and honestly straightforward telling of exact facts. What a wonderful trip it was, in which there were no "cold hard-boiled eggs"—on which, alas, we have fed many a day in

that same region. It seemed almost too good to believe that Libbey and Hoskins ate hot luncheons. But they had a Christian cook named Butrus (Peter), who is duly described in these telling words: "He was faithful and efficient beyond all praise. He rode a mule that kicked and stumbled, and how he kept his seat above all the bedding, saddle bags, canteens, water bottles, and baskets of meat and bread was something of a mystery. He wore a spotless white turban, as badge of office, and a most remarkable low-seated pair of pantaloons." There's a good deal more about him, but we have no room to quote it. We have studied his portrait, too, and are ready to take off our hats to him any day, anywhere. No cold hard-boiled eggs!—the mind persistently recurs to it. The journey began at Beirut and went thence to Sidon, and then over Jezzin and Jedeideh to Banias, and thence down the western side of the Sea of Galilee, over Jordan and southward by way of Jerash, Madeba, Diban, Kerah, and Tafileh to Petra, thence back by way of Tafileh and around the southern end of the Dead Sea and via Hebron to Jerusalem. It was a great journey, well and simply told, and we commend it to the people who would, or ought to, know somewhat of the splendidly interesting country through which the travelers passed. The illustrations are superb, better Oriental photographs we have never seen; and on the other hand, as was to be expected, its maps are miserably poor. It seems every passing year more strange that Americans are content with such miserable maps as disfigure nearly all American books. We can make no pretense to appraise the value of the geological theories which Professor Libbey modestly sets forth. They are interesting in any case, and the geologists will doubtless take due note of them. The archaeological material in the books is not very noteworthy, but the photographs of the map of Madeba are an archaeological contribution of real worth. We were less interested in the Nimrod performances, and in the enthusiasm displayed over the fruitless attempt to get a shot at an ibex at Petra. (Is all this hunting fever due to living in a university town with an ex-President of the United States?) The account of the ruined buildings at Petra and especially the discovery of a second high place are of much greater importance. We are glad the ibex got away, but are much pleased to have the high place captured. It deserves a place beside Professor George L. Robinson's earlier discovery, and the capital photographs make it real. A good and useful book in every way.

Balthasar Hübmaier, the Leader of the Anabaptists. By HENRY C. VEDDER, Professor of Church History in Crozer Theological Seminary. 12mo, pp. xxiv, 333. New York and London: G. P. Putnam's Sons, 1905. Price, cloth, \$1.35 net.

Until 1897 we had little in English that was reliable concerning the Anabaptists. In that year Professor Albert Henry Newman's *History of Antipedobaptism to 1609* appeared, though before that we had the Rev. Henry S. Burrage's *History of Anabaptists in Switzerland* (Philadelphia, 1882), which is still a book of great value. The editor of the series in which Vedder's book appears, Professor Jackson, of New York University, has shown fine catholicity as well as true judgment in including Hübmaier among the heroes of the Reformation, because the latter was in every

respect worthy of this rank. He did not meet the comparatively prosperous fate of some of the Reformers, for he lived maligned, persecuted, hunted, and was finally burned to death by Roman Catholics in Vienna; but in his life, teaching, and testimony he was a true reformer, and much nearer the Scripture pattern than many who have gone by that honorable name. The fact that in the agonies of torture he retracted some of his teachings, and to save his life wrote a formal denial of some of the important parts of his previous testimony, takes away somewhat from the honor and glory which would otherwise have crowned his character and career. But in our judgment the excusatory remarks of our author here are entirely in order, and they might have been made even stronger. The semidelirium of torture, and the dislocation of judgment, reason, and self-control under the shadow of an awful death, may be fairly taken as partially if not wholly exculpating a taking back one's deliberate sentiments, the very condition of the forming of which is the calmness and self-possession of quiet study and of unhindered mental action. If the tortured one remains true to his convictions, as is often the case, put that down to an almost preternatural fortitude, or to a special infusion of divine grace; if he denies, as is also often the case, charge that up to the persecutors, with their diabolical engines of pain. As to Vedder's book, it is workmanlike, interesting as scholarly, suitable both for the student and the popular reader, and is a contribution of permanent value to the literature of the Reformation. If our young men and maidens would throw aside their novels for awhile, and take up books like this, they would get in contact with human life as it is, and with men and women who played their part in it with rare devotion and sacrifice: real people of flesh and blood, not the product of the fiction writer's brain. Vedder maintains the high ideal of the series and his work is in some respects the most valuable of any yet published, as it treats of a man of whom no biography in separate form has ever appeared in English (see the article in the *Baptist Review*, April, 1881, pp. 201-222, by the Rev. W. W. Everts, Jr.), of whom little is said in the church histories, and who belonged to a people much misunderstood. Vedder writes with expert knowledge and sets his hero in true light in relation to the movements of his time, and especially in relation to the various schools and currents of Anabaptism, of which lamentable ignorance exists to this day in all except those who have given special study to the subject. On two matters this reviewer would take issue with the learned author. Luther's harshness to the Anabaptists has never been forgiven, apparently, by our Baptist brethren, and they have never zealously tried to do justice to his provoking antinomies. The representation on page 196 is a gross caricature. While on one side Luther held that the will was in bondage, on the other he held that it could and did respond to the divine offers of salvation, which were given in good faith to every man, corresponding to God's revealed will that all men should be saved. Philosophically, man considered apart from grace, man is not free, only God is truly free; but under grace, stimulated by grace, man can give his heart to God or withhold it. The bald denials of freedom in the great book, *De Servo Arbitrio* (1525), are

not the whole Luther. They are exaggerated efforts to save the doctrine of grace, and cast out from the church all remnants of Pelagianism. But that being done, Luther spoke in other books in another tone—so much so that some Lutheran scholars have represented that book as being practically outgrown and thrown aside by Luther himself. Luther's views were practically and essentially those of Hübmaier. Both Hübmaier and Luther could have stood together on the eighteenth article of the Augsburg Confession. Equally one-sided and extreme is the statement, "This condemns Luther's doctrine," which our author inserts (p. 231) after the third article of Hübmaier's prison statement of January 3, 1528: "Whoso permits his faith to stand by itself and does not prove it by good works, he changes Christian liberty into liberty of the flesh." But this was exactly Luther's teaching. Where Luther denied good works was in the *article of justification*, which is by faith alone, without the works of the law. But if that faith did not produce good works it was spurious. Faith, with Luther, is not in order to be free from the obligations of the commandments, as Catholic controversialists often say, but in order to fulfill them. Is the author's literary sense content with "meagrest" (p. 23) and with "I'll be hanged" as the best translation of "dispeream"?

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE

The Pardoner's Wallet. By SAMUEL MCCHORD CROTHERS. 12mo, pp. 287. Boston and New York: Houghton, Mifflin & Company. Price, cloth, \$1.25 net.

Remembrance of the delicious humor which so piquantly flavored the pages of *The Gentle Reader* is lure enough to entice many readers to this new volume from the same bright pen. The author says that these essays "treat of aspects of human nature, which, while open to friendly criticism, are excusable," and that, "if he sometimes touches upon the foibles of his betters, he at least has the grace to know that they are his betters." We are not sure that these essays are as near perfect as his previous budget, but they are sufficiently engaging and diverting. The essay on "A Community of Humorists" is a description of customs and characters in a Nevada mining town. It begins thus: "Humor is for the most part confined to a modest sphere of usefulness, and is accepted as an alleviation to the lot of the private man. He learns to find pleasure in his small misadventures and to smile amiably at his discomfitures. The most ancient pleasantries have almost always an element of domesticity. They form the silver lining to the clouds that sometimes gather over the most peaceful homes. What comfort an ancient Hebrew must have taken in the text from Ecclesiasticus: 'As climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.' The quiet man would murmur to himself, 'How true!' He would seize the simile as a dog snatches a bone, and would carry it off to enjoy it by himself." One of the typical characters in the Nevada mining town was "Old Tansy," a bit of wreckage from the times of '49, who lived without visible means of support. Tradition said he

had seen better days; it was hard to imagine how he could have seen worse. The community accepted Tansy as a character worth knowing in spite of his fallen fortunes. No one could say that he had ever seen him drunk, and no one had ever seen him entirely sober. What most endeared Tansy to his fellows was his mild religiosity, which manifested itself in persistent church-going. He was no fair-weather Christian. There was no occasion when he would not desert his favorite saloon to take his accustomed place in the back pew of the Presbyterian church. Only once did Tansy express an opinion of the services which he so assiduously attended. A minister passing through the town preached a lurid sermon on the future punishment of the wicked. At the close of the service Tansy, instead of going out, as was his custom, went forward, and, grasping the minister's hands, said in a tone of satisfaction, "Parson, it done me good." Then there was Sandy Bowers, who struck it incredibly rich in the mines, and at once built himself a huge and expensive mansion in Washoe Valley, imported foreign trees which would not grow, filled his house with pianos and organs, and, when somebody suggested sheet music, telegraphed to New York: "Send me some sheet music, one of every kind." And there was the Nevada minister who offended the lawless element in the town and was threatened with violence if he persisted in preaching there; and who maintained his liberty of prophesying by laying a big revolver conspicuously on the pulpit alongside the Bible, and then preached, unmolested. And there is the fresh young theologue making his first parish calls in the mining town, and finding one of his prominent parishioners, who had been extolled to him as a strong pillar in the church, in a state of manifest intoxication, so much so that he drove his new pastor out of the house and chased him down the street. A good woman of the church said, "We are sorry it happened, for it may give the minister an unfavorable impression of the congregation." Our essayist says, "A Western mining town is not primarily an educational institution, yet the young man is fortunate who on leaving college can take a postgraduate course in a community where he can study sociology at first hand. He will learn many things, especially that human nature is not so simple as it seems, but has many 'dips and spurs and angles.'" Writing of "The Cruelty of Good People," this essayist says: "I do not think good people are really as cruel at heart as one would be led to think from their words. I remember a good professor of theology who was discoursing on the way in which the Canaanites were destroyed in order that Israel might possess the land. 'Professor,' asked a literal-minded student, 'why did the Lord create the Canaanites, anyhow?' 'The Lord created the Canaanites,' answered the professor, 'in order that Israel might have something on which to whet his sword.' The words were cruel and bloodthirsty; and yet had I been a Canaanite in distress I should at once have made my way to the good professor's house, confident that he would take me in and minister to my distress and protect me from an unkindly world." Writing of "Unseasonable Virtues," premature truths, and belated thinkers, he illustrates thus: "Once on the coast of Maine I came upon

a huge wooden cylinder. Within it was a smaller one, and in the center, seated upon a swinging platform, was the owner of the curious contrivance. He was a mild-eyed, pleasant-spoken man whom it was a pleasure to meet. He explained that this was 'The Amphibious Vehicle,' and that it would move equally well on land or sea (which I had no difficulty in believing). 'You know,' asked he, 'what the prophet Ezekiel said about the wheel in the middle of a wheel?' 'Yes,' I answered. 'Well, this is it.' There was something convincing in this matter-of-fact statement. The 'wheel within a wheel' had been to me little more than a figure of speech, but here it was, made out of good pine lumber with a plank in the middle for the 'living creature' to sit on. It was as if I had fallen through a trap door into another age. Here was a literal-minded contemporary of Ezekiel who, having heard of the wheel within a wheel, had proceeded at once to make one. I ascended to the precarious seat, and we conversed upon the temporal and spiritual possibilities of the vehicle. I found that on the scriptural argument he was clearly ahead of me, being able to quote chapter and verse with precision in support of all he claimed for his vehicle, while my Scripture references were rather vague. In the field of mechanics he was also my superior. I could not have made that vehicle. But I felt myself conversing with a contemporary of Ezekiel. As we talked I forgot that we were at the mouth of the Penobscot. We were on the 'river of Chebar,' and there was no knowing what might happen." This man was a wooden literalist in his interpretation of Scripture, and was applying it mechanically. The rude treatment frequently bestowed upon the teacher of unacceptable truth or new knowledge is illustrated from Coleman's Life of Charles Reade, which tells how some unmannerly young Oxford undergraduates ducked under the college pump John Conington, a friend of Goldwin Smith, because they resented his resolute efforts to teach them political economy. Very often the natural man resists and assaults those who would improve his mind, morals, or manners, or instruct his ignorance. The author speaks of the Great West as "the land of the large and charitable air," and says that the symbol of the West is a plank sidewalk leading out from a brand-new prairie town and pointing to a thriving suburb which as yet exists only in the mind of its proprietor. There is prophecy 'n that sidewalk. No man is a real big live American unless he has had a touch of the Western fever, and been possessed by a desire to take up a claim and build himself a shack and invest in a corner-lot in a Future Great City. Our essayist relates this incident: "I remember on my first evening in Oxford, England, sitting on the top of a tram-car that trundled along High Street. The dons in academic garb were on their way to dinner in the college halls. I was introduced to one of them. When he learned that I was an American, there was a sudden thaw in his manner. 'Have you ever been in Dodge City, Kansas?' he inquired eagerly. I modestly replied that I had only passed through on the railroad, but I was familiar with other Kansas towns, and could imagine what sort of a place it was. This was enough. I had experienced the West. I was one of the initiated. I could enter into that state

of mind represented by the term Dodge City. It appeared that in the golden age when he and Dodge City were both young he had sought his fortune in Kansas. He had experienced the joys of civic newness, a newness such as had not been in England since the Heptarchy. This Oxford don discoursed to me of those Western days, and as we parted he said with the mournful air of one who had seen better days and was trying to make the best of an adverse fate, "Oxford does very well, you know, but it isn't Dodge City." If these essays are not quite so finished as those in *The Gentle Reader*, they are brimming over with the same shrewd, genial humor.

Heretics. By GILBERT K. CHESTERTON. Crown 8vo, pp. 306. New York: The John Lane Company. Price, cloth, net, \$1.50.

One critic tells us that this book, beyond the author's previous volumes, convinces the reader that Mr. Chesterton really has something worth saying and worth understanding. "Much of his work is interesting not because of its novel views, but because its brilliant setting gives novelty to old views. He appeals to people who weary of the plodding prose of ordinary essayists. He tells us things in a way we do not expect. His peril is to overwork the paradox and to be self-intoxicated into excited antics. Being criticised for this, he says in defense of himself, "There are not many paradoxical and fantastic writers, but a vast number of grave and verbose writers." The London Spectator calls Mr. Chesterton "an uproarious person," because he says in this book that "any mind that has not got the habit of uproarious thinking is, from the full human point of view, a defective mind." The Spectator thinks his uproariousness carries him, at times, to irreverence and the verge of indecency, but it says, "In the things that really matter most Chesterton is on the side of the angels. He is orthodox. He handles his heretics sometimes like Bishop Bonner, with firmness and jocosity; sometimes like Socrates, turning their pet phrases inside out and showing their hollowness; but all are handled paradoxically. . . . There are many passages in these essays which enforce moral and spiritual lessons that the times stand in need of. Among the best are some in praise of the family for being what its modern detractors charge it with being, a place where a man finds himself, more or less, in uncongenial surroundings, and gets discipline and various development therefrom. There is much praise also of the spirit of wonder, and of the Christian graces—faith, hope, and charity, and the allied virtue of not taking thought. When Chesterton says oddly that "many things are made holy by being turned upside down," the Spectator amends by striking out "holy" and substituting "witty"; and then closes its comments with this statement: "When we read Chesterton's books we think of the acrobat who, with honest intent to worship, did reverence to the Blessed Virgin by standing on his head before her altar. In both cases, we admire the dexterity and are grateful for the religion." If anybody supposes that this essayist writes about anything as anybody else does, let him open anywhere in this book and find his mistake. Take this from the introductory remarks

on the importance of orthodoxy: "The time of big theories was the time of big results. In the era of sentiment and fine words, at the end of the eighteenth century, men were really robust and effective. The sentimentalists conquered Napoleon. The cynics, in our day, could not catch De Wet. A hundred years ago our affairs were wielded triumphantly by rhetoricians. Now our affairs are hopelessly muddled by strong, silent men. And just as this repudiation of big words and big visions has brought forth a race of small men in politics, so it has brought forth a race of small men in the arts. Our modern politicians claim the colossal license of Cæsar and the Superman, claim that they are too practical to be pure and too patriotic to be moral; but the upshot of it all is that a mediocrity is Chancellor of the Exchequer. Our new artistic philosophers call for the same moral license, but the upshot of it all is that a mediocrity is Poet Laureate. I do not say that there are now no stronger men than those just named; but will anyone say that there are any men stronger than those men of old who were dominated by their philosophy and steeped in their religion? Whether what we call their 'bondage' be better than what we call our 'freedom' may be discussed. But that their 'bondage' *came to more* than our 'freedom' it will be difficult for anybody to deny." Take this bit: "Blasphemy depends upon belief and fades with its fading. If anyone doubts this, let him sit down seriously and try to think blasphemous thoughts about Thor. I think his family will find him at the end of the day in a state of some exhaustion." In this book Mr. Chesterton deals with many of his distinguished contemporaries, not, he says, personally, nor in a merely literary manner, but in relation to the real body of doctrine which they teach. "I am not concerned with Rudyard Kipling as a vivid artist or a vigorous personality; I am concerned with him as a Heretic,—that is to say, a man whose view of things has the hardihood to differ from mine. I am not concerned with Bernard Shaw as one of the most brilliant and one of the most honest men alive; I am concerned with him as a Heretic,—that is to say, a man whose philosophy is quite solid, quite coherent, and quite wrong." Take this: "The usual verdict of educated people on the Salvation Army is in some such words as these: 'I have no doubt they do a great deal of good; but they do it in a vulgar and profane style; their aims are excellent, but their methods are wrong.' Now, to me, the precise reverse of this appears to be the truth. I do not know about the aims of the Salvation Army, but I am quite sure their methods are admirable; they are the methods of all intense and hearty religions; they are popular like all religion, military like all religion, public and sensational like all religion. They are not reverent, any more than Roman Catholics are reverent, for reverence, in the sad and delicate meaning of the term reverence, is a thing only possible to infidels. The beautiful twilight properly named 'reverence' you will find in Euripides, in Renan, in Matthew Arnold; but in men who *believe* you will not find it—you will find only laughter and war. And the Salvation Army, though their voice has broken out in a mean environment and an ugly shape, are really the old voice of glad and angry faith, hot as the riots of Dionysius, wild as the gargoyles of

Catholicism, not to be mistaken for a philosophy. Professor Huxley, in one of his clever phrases, called the Salvation Army 'corybantic Christianity.' Huxley was the last and noblest of those Stoics who never understood the Cross. If he had understood Christianity he would have known that there never has been, and never can be, any Christianity that is not corybantic." At the Comtists, who offer us the great being Humanity, as the proper and only object of worship, Chesterton thrusts this: "It is surely unreasonable to attack the doctrine of the Trinity, three persons in one God, as a piece of bewildering mysticism, and then to ask men to worship a being who is ninety million persons in one God." Noting the joylessness of irreligion, he has this to say: "There has been no rationalist festival, no rationalist ecstasy. When Christianity was heavily bombarded in the last century, upon no point was it more persistently and brilliantly attacked than upon its alleged enmity to human joy. Shelley and Swinburne and all their armies have passed again and again over that ground; but they have not set up a single new trophy or ensign for the world's merriment to rally to. They have not given one name or event or reason to be a new occasion of gayety. Swinburne exalts Victor Hugo, but he does not hang up his stocking on the eve of the Frenchman's birthday. William Archer glorifies Ibsen, but he does not sing carols descriptive of Ibsen's infancy outside people's doors in the snow. In the round of our rational year Christmas remains the one festival out of all the ancient gayeties and jubilees that ever covered this earth. In all the winter in our woods there is no tree in glow but the holly. . . . Whenever you have Christian belief you will have hilarity." Writing about "Omar and the Sacred Vine," he makes this unlooked-for comparison: "Jesus Christ made wine, not a medicine, but a sacrament. But Omar makes it, not a sacrament, but a medicine. Omar feasts because life is not joyful, he revels because he is not glad. 'Drink,' he says, 'for you know not whence you come nor why. Drink, for you know not when you go nor where. Drink, because the stars are cruel and the world as idle and meaningless as a humming top. Drink, because there is nothing worth trusting, nothing worth fighting for.' So Omar stands offering us the cup that is in his hand. At the high altar of Christianity stands another Figure, in whose hand also is a cup with the juice of the wine. And He, too, says 'Drink.' But 'Drink, because the whole world is as red as this wine with the crimson of the love and wrath of God. Drink, for the trumpets are blowing for battle, and this is the stirrup-cup. Drink, for this is my blood of the new testament that is shed for you. Drink, for I know whence you come and why. Drink, for I know when you go and where.'" Writing about George Moore, the novelist, Chesterton says: "The truth is that the tradition of Christianity (which is still the only coherent ethic of Europe) rests on two or three paradoxes or mysteries which can easily be impugned in argument and as easily justified in life. One of them, for instance, is the paradox of hope or faith, in that the more hopeless the situation the more hopeful must be the man. Louis Stevenson understood this, and consequently Moore cannot understand Stevenson. Another is the paradox of charity or

chivalry, that the weaker a thing is the more it should be respected, that the more defenseless a thing is the more it should appeal to us for some kind of defense. Thackeray understood this, and therefore Moore cannot understand Thackeray." We must close with something. Let us close with this epigram, "Charity of judgment is a reverent agnosticism toward the complexity of the soul;" and with this about rationalists, "There are no real rationalists. We all believe something beyond reason's proving. Some, with a sumptuous literary turn, believe in the lady clothed with the sun. Some, with a more rustic, elvish instinct, like Mr. Joseph McCabe, believe merely in the impossible sun itself. Some hold the undemonstrable dogma of the existence of God; some the equally undemonstrable dogma of the existence of the man next door."

~ MISCELLANEOUS ~

The Moslem Doctrine of God. An Essay on the Character and Attributes of Allah According to the Koran and Orthodox Tradition. By SAMUEL M. ZWEMER, author of Arabia, the Cradle of Islam, Raymund Lull, etc. 12mo, pp. 120. New York: American Tract Society. Price, cloth, \$1.

The author of this book is a valued missionary of the Reformed Church in America, who has spent fifteen laborious and self-sacrificing years in Arabia. He has the instincts of a scholar, an eager, glowing desire for the truth, considerable literary skill, well displayed in a former book on Arabia, and he has first-hand knowledge of the Mohammedan faith in its own original home land. The book now before us had a real *raison d'être*, and deserves a very hearty welcome. There is so much loose thinking in certain quarters concerning the great non-Christian religions that not a few superficial people are disposed to think the difference between Christianity and Mohammedanism very slight. Do not the Moslems believe in one God, and is not that also the Christian faith?—so they argue. There is a need that somebody point out that the great question after all is the content of the view of God. What do the Mohammedans really think of God's character?—that is the real question. Dr. Zwemer has gathered from the Koran and from orthodox Mohammedan tradition the actual belief of the Moslem world concerning God, and put it forth soberly and temperately. It is a melancholy exhibit, and deserves the attention of all who are interested in one of the greatest of all non-Christian faiths. We have tested the book severely, and it stands the test well. We are quite unable to convict its author of a single mis-translation of an original document, and his acquaintance with modern scientific literature in both German and English is wide. We miss mention among recent discussion only of the elaborate disquisitions of Houtsma in the second edition of Chantepie de la Saussaye's Lehrbuch der Religionsgeschichte and of Orelli's temperate discussion in his Allgemeine Religionsgeschichte. Here and there we might venture to think that Dr. Zwemer would be more convincing if he wrote with a little less of the advocate's and a little more of the scholar's manner. But that is a small matter. The book is on the whole sound and true.

Jesus and the Prophets. By CHARLES S. MACFARLAND, Ph.D. 12mo, pp. xvi, 249. New York: G. P. Putnam's Sons. Price, cloth, \$1.50.

The subtitle of the book well describes its purpose and indicates its importance. It is "an historical, exegetical, and interpretative discussion of the use of Old Testament prophecy by Jesus and of his attitude toward it." Now, although the writer goes most of the way with the advanced group of New Testament critics, yet his work is plainly done in a very devout spirit and is a valuable contribution to the growing interest in the subject. He looks at the data "naturally" and from the standpoint of "inherent probability," and the like, but on the whole his conclusions are defensible. He concedes that "nothing like intentional falsification appears in the treatment of the text," and that "the work of the writers of the gospels was faithfully and truthfully done, but yet in accordance with the somewhat careless and unguarded literary methods of their time." Dr. Macfarland's discussion of the keyword *πληρός* is done with marked ability, and in general the exegetical is rather more satisfactorily done than the interpretative side of the book. The use by the Saviour of apocalyptic prophecy is another feature in which the author has done some good exegesis. That Jesus was himself a prophet, and that his relation to the prophets as their chief is essential to the understanding of that relation, sums up the position of the book.

The Methodist Year Book. By STEPHEN V. R. FORD. Pp. 216. New York: Eaton & Mains. Cincinnati: Jennings & Graham. Price, 25 cents net; per dozen, \$2.40 net.

THIS indispensable annual, larger by eight pages than the largest of its predecessors, reflects the growth of our denomination. Aside from the reports which it contains of every institution and organization of the church, the statistical tables, prepared by the editor, giving the growth of the membership of the church in our domestic and foreign fields, respectively, in 1905, and the "Ministerial Record," showing, in addition to other items of interest, the number of ministers gained from and lost to other denominations, are "a revelation to Methodism." The volume fairly bristles with information which no Methodist can afford to do without. The most intelligent church member must have it; the least intelligent absolutely needs it. No pastor should fail to call the attention of his parishioners to this imperial publication.